

# MISSIONS

*P.R.E. An International Baptist Magazine*



# ANNIVERSARY

Volume 26

JANUARY 1935

Number 1

R v. 26 1935

## THE ANNIVERSARY COVER

Two series of photographs feature the cover of this 25th anniversary issue of *MISSIONS*.

The first series portrays Baptists who have been and in some cases still are officially related to our various missionary enterprises and to the inception, management and direction of the magazine during its 25 years of service. From top to bottom the list includes: Fred P. Haggard, Home Secretary of the Foreign Mission Society when *MISSIONS* was founded; Secretary H. L. Morehouse of the Home

Mission Society; Howard B. Grose, creator and first editor; Secretary E. T. Tomlinson of the Ministers and Missionaries Benefit Board; President Helen Barrett Montgomery of the Woman's Foreign Mission Society; Mrs. Katherine S. Westfall, Secretary of the Woman's Home Mission Society; Secretary F. W. Padelford of the Board of Education; General Director J. Y. Aitchison of the Board of Promotion; Secretary W. H. Bowler of the Board of Missionary Cooperation; Secretary Owen C. Brown of the Publication Society; and William B. Lippard, the present editor.

The second series of photographs portrays typical leaders in our various missionary enterprises who have emerged during the past 25 years. They are representative of the host of men and women who today occupy positions of responsibility on our fields at home and abroad. From top to bottom the list includes: President H. C. E. Liu of China; Dr. John Alexander Frey of Europe; Alice Veeraswamy of India; Engracio Alora of the Philippine Islands; President Y. Chiba of Japan; Newton Fetter, Student Pastor in Boston; Ernest Barochio of Mexico; Dona Beatrice Arturo of Nicaragua; Esther Sing of China; President John Hope of Atlanta University (Negro); Thra San Ba of Burma; John Frost (American Indian); and Anna Sabados (Czechoslovakians in the United States).

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They meet the pupils' needs.  
They help teachers to be better teachers.  
It is as important to have Baptist  
periodicals in the class as it is to  
have a Baptist pastor in the pulpit.*

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2328 S. Michigan Avenue, Chicago  
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223 Church Street, Toronto  
*Order from Our Nearest House*

## Stereopticon Harvests

The value of the use of *Harvests*, which is being read this month, can be enhanced in a community by motion pictures and stereopticon lectures carefully selected well in advance and used at the appropriate service. A list of suitable lectures can be secured from the state office.

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COMMITTEE ON PUBLICATION: W. H. Bowler, O. C. Brown, S. B. Hazzard, W. A. Hill, A. LeGrand, P. H. J. Lerrigo, F. A. Smith, G. L. White, Mrs. C. D. Eulette, Janet S. McKay, Mrs. K. S. Westfall

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PRE

## QUESTION BOX

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. Who is now 69 years old?
2. What has and always will be a primary responsibility?
3. What denominational merger occurred in 1911?
4. In what country has a more enlightened policy been pursued?
5. Who wrote "Land of All Nations"?
6. What has increased 24% in price?
7. What costs 25 cents per copy?
8. How many subscriptions did MISSIONS receive in November?
9. What meeting was held in the Riverside Church on November 1st?
10. Who lived on two buckets of rice for two days?
11. "Its history is one of continuous progress." Of what is this said?
12. What has "saturated the people with pessimism"?
13. What house is across a narrow driveway from a dormitory?
14. Who is now separated from files and indexes?
15. Of what organization is J. H. Franklin Vice-Chairman?
16. What do the figures 3,184 represent?
17. Who has served the Home Mission Society for 42 years?
18. Where were 215 people killed in six months?

### Prizes for 1935

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to MISSIONS or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1936, to receive credit.

### Instructions to Subscribers

#### SUBSCRIPTION PRICE

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Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed. Send both the old and the new address when requesting change.

# MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

Executive and Editorial Offices, 152 Madison Ave., New York City

Vol. 26

JANUARY, 1935

No. 1

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## The 19th Month!

November was the 19th consecutive month in which MISSIONS recorded a net gain in the number of subscribers. Total subscriptions received were 2,449 as compared with 2,208 in November of the preceding year, a gain of 241.

To all who renewed their own subscriptions during that month and to all who helped in this gratifying result MISSIONS extends sincere appreciation.

Now for the big months of December and January. If your subscription expires you will know to whom this appeal is addressed.

# LOOKING AHEAD

## FEATURES TO APPEAR IN FORTHCOMING ISSUES

*People are saying, and the growing number of subscribers is evidencing, that MISSIONS is becoming more interesting with each issue.*

*A partial list of features scheduled for publication in forthcoming issues is as follows:*

### FROZEN FEET AND AMPUTATED TOES

An almost incredible story of an American who climbed a mountain in Tibet and froze his feet. The nearest doctor was two weeks' journey away. Truth is stranger than fiction

ANONYMOUS

### A NIGHT IN A FILTHY MEXICAN JAIL

A vivid narrative of thrilling experiences on a five weeks' evangelistic tour in southern Mexico by a Mexican Baptist pastor in Chicago

By F. L. MEADOWS, M.D.

### HELD UP TWICE BY THE SAME BANDITS

Travel experiences in remote West China when a missionary, in order to bring a sick wife home, had to journey down the Yangtze River and back again

By CLARENCE G. VICHERT

### THE LONG TREK OF THE BROTHERTOWNS

An interesting chronicle of the long migration of the Brother-town American Indians from their early home in New England into New York State and then to the shores of Winnebago Lake in Wisconsin

By COE HAYNE

### IRON HOOKS IN HUMAN BACKS

A well-known Baptist missionary describes how holy men in India cruelly torture themselves. Illustrated with several remarkable photographs

By FRANK P. MANLEY

*For 19 consecutive months, as announced on this page, MISSIONS has had an uninterrupted upward subscription trend. You can help continue it upward by promptly renewing your own subscription when it expires.*

## LETTERS

### From the Editor's Mail Bag

Under REMARKABLE REMARKS on page 519 of November issue, you quote Harold M. Camp as saying, "The church must end war or else war will end the church." May I call your attention to a quotation from Jesus Christ in the New Testament, "The gates of hell shall not prevail against it."—Rev. L. G. Morony, Chico, Cal.

In your October issue, page 476, you quote a statement that Japan does not want war with the United States. I have never been to Japan, but I suspect that the Japanese are eager to whip the United States. Have we not insulted them? What causes war is not a desire for markets as Karl Marx and his socialist followers assert, but just those primitive emotions of fear, hate, and jealousy. Furthermore, Japan will soon be in a position to do so. Last year there were hundreds of thousands more births in Japan than in the United States. But that is not all. In Japan all classes are equally prolific while in this country our intellectuals shun parenthood. We are a decadent race and we are about to lose out before a more virile race. Divorce and birth control are symptoms of degeneracy. And what is our complacent church doing to stop this national decay? The church is just a cross section of its community. Courage is what we lack.—David Cole, Great Bend, Kan.

NOTE.—Mr. Cole rightly emphasizes fear, hatred, jealousy, national pride as causes of war, but he errs in believing Japan wants war with the United States. Military cliques on both sides of the Pacific might desire it, but the people themselves want peace and friendship. As for the church being only a cross section of its community, the resolutions adopted by Baptists at Rochester last May and at Berlin last August would seem to indicate otherwise.—Ed.

I enjoyed very much the excellent report of the Baptist World Congress



in the October issue. However, I received a little different picture of German conditions as a whole from what you seem to have received. I do not look upon the possible outcome of the Berlin Congress with the same optimism. Nevertheless, I hope that the German people will find themselves in the truest sense and will be accepted in the world family of nations as they rightly deserve.—*Corwin S. Shank, Seattle, Wash.*

Please let me thank you for the remarkably interesting and helpful story in the November issue on the burial of Hindenburg. It is a rare example of good writing and withal an interpretation which I believe will meet with wide appreciation, both here and in Germany.—*Rev. Louie D. Newton, Atlanta, Ga.*

I want to express my appreciation to you for the steadily increasing attractiveness of MISSIONS. I find it quite readable and quotable.—*President W. G. Spencer, Franklin College, Franklin, Ind.*

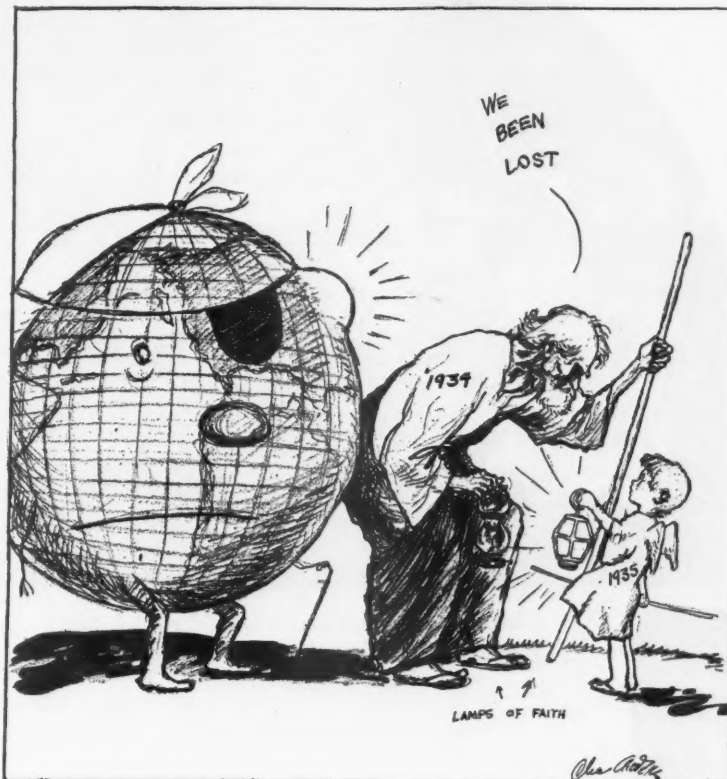
### Have You Ordered?

Churches which neglected to promptly send in orders for HARVESTS, the January Booklet for 1935, should notify their State office without further delay. Effort will be made to take care of late orders by printing a small extra supply. But when January 1st comes no definite assurance of more copies can be given. The book is sold at 5 cents per copy, as last year. Even more than usual care has been devoted to making its pages interesting and attractive. HARVESTS has for its theme the fruitage and unfoldment of Christian truth as demonstrated on many fields, at home and abroad.

**A FRIENDLY SUGGESTION**  
You will surely enjoy this issue.  
Why not subscribe for a friend?  
Address: MISSIONS  
152 Madison Avenue, New York

## He Takes Over a Hard Job

A CARTOON BY CHARLES A. WELLS



### Old Man to the Youngster:

Little feller—it's a hard job you've got. This old world is sick and all banged up. Besides we got lost. Everybody told us which way to go and nobody knew the right way.

But worst of all—little feller—our light went out . . . and you can't get any place with this sick old world with no light to see where you're going.

So you'd better keep your flame bright . . . carry plenty of oil . . . because it's pretty bad to get lost in those woods full of thieves and plunderers. We were robbed so many times, we nearly starved.

And down by the meadow so many bayonets were growing up out of the ground that we couldn't walk without leaving blood tracks all the way. And the river of booze that's flooding the lowlands is nearly up to your neck. We tried hard to get around it, but with our light gone we lost our way.

But worst of all, there's a lot of folks that don't care any more what happens to us and won't help you get this sick world through . . . they don't seem to realize that what happens to us also happens to them. But if you keep your light bright they may see how bad off they themselves are and they may give you a hand.

Well—blessings on you . . . you're such a sweet little feller!  
—CHARLES A. WELLS.

# HAPPY NEW YEAR



*Chinese and American children of the Faculty at the Wayland Academy, Hangchow, East China*



*Little China on the Pacific Coast*



*An American Indian baby from Montana*

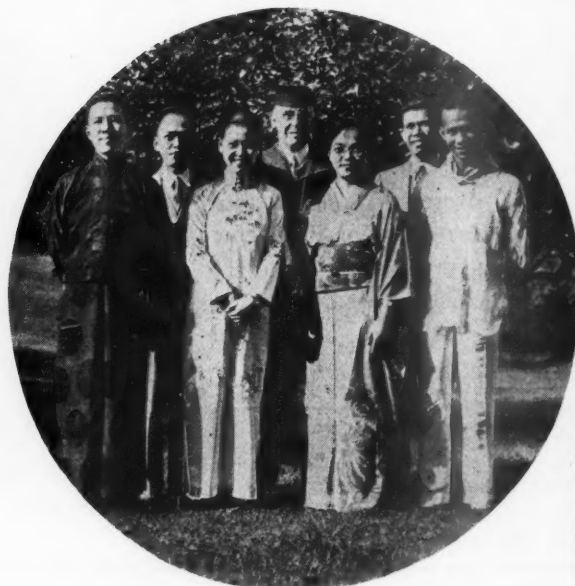


*Although he is poor he seems happy*



*ABOVE—Two little Esquimaux look forward to a Happy New Year at the Kodiak orphanage*

*BELOW—President James H. Franklin and foreign students at Crozer Seminary*



# MISSIONS

VOL. 26, NO. 1



JANUARY, 1935

## A Year of Broken Promises



THE year just closed will be recorded as one of broken promises by the liquor interests. Twelve months ago the 18th amendment was repealed. What has happened in the meantime should cause all of us intense concern.

Every assurance given in support of repeal has been broken. We were told that the saloon would not return. There are plenty of saloons everywhere. By whatever name it is called, the saloon is here. We were guaranteed that racketeering would stop. It has not. How ironical that the liquor industry itself has had to spend thousands of dollars to fight racketeering. We were assured that young people would no longer drink. The daily cocktail hour and the disgusting sight of young women standing at bars shows that they do. We were promised that the bootlegger would disappear. He is still here and in such large numbers that the Federal Control Administrator had to call upon the governors of the states for a "vigorous, nation-wide crusade against bootleggers." Last summer in St. Louis alone, fully 6,000 bootleg places were said to be operating. We were told that political corruption would cease. It is apparently worse than ever. We were informed that government revenue from liquor taxes would rise. Its failure to do so is an embarrassing disappointment.

Added to these violated promises is an alarming rise in highway accidents attributable to intoxicated drivers. Already the records make ghastly reading. In Los Angeles such accidents increased more than 60% in the year. In Chicago deaths caused by drunken drivers rose 300% in the first six months of 1934 compared with 1933. There were 364 victims of car crashes due to

alcohol. Traffic accidents increased 63% in Washington. Automobiles killed 215 people in Detroit in six months. A well-known governor said:

The time is not far distant when it will not be safe to venture on our streets after the cocktail hour.

The Travelers' Insurance Company (insurance statistics are dependable) computes a 20% total increase in fatalities during the first six months of 1934 caused by liquor.

In commenting on such statistics *The Methodist Protestant Recorder* quotes *The Seattle Star*, reputed to be a "wet" paper:

If the liquor fellows continue as they are now operating, it is a mighty good bet that prohibition will soon be back with a vengeance.

We may be sure that when the big automobile manufacturers and the oil companies discover that people are neither buying nor riding cars because liquor has made highways unsafe, they will be among the first to bring prohibition back.

Above these physical hazards looms the moral menace which repeal has brought. One quotation will suffice. In an editorial *The Scranton Times*, also a "wet" paper, said:

Night clubs with entertainers of both colors are in most instances a stench in the nostrils. Conditions in some of the beer gardens and restaurants are worse. *The Scranton Times* fought to bring about repeal. We dislike to see what we have gained by repeal lost again.

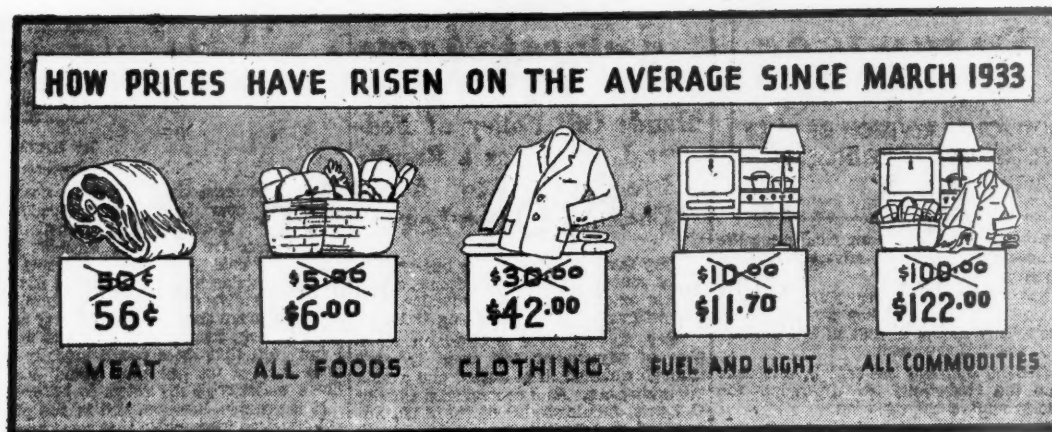
Promises by those in favor of the return of liquor have been broken. Prophecies by those opposed to liquor have been fulfilled. The latter knew from past history exactly what would happen. It could not have been otherwise.





# The World Today

Current Events of Missionary Interest



## The Cost of Living Is Again Rising

EVERY American family is aware that the cost of living is again rising. Food prices have shown a steady increase since March, 1933, ranging from 10% for milk to 12% for meat, 23% for vegetables, 25% for bread, and 24% for eggs. These figures are reported in *The United States News* from which the chart on this page is reproduced. For all commodities, including clothing, fuel and light, the average rise in prices since March, 1933, figures out about 22%. To offset this there has been an increase of 9% in employment and 19% in purchasing power through wage increases. These figures are confirmed by the United States Department of Labor which early in October calculated that retail food prices had advanced to the highest point since October three years ago.

Unfortunately the so-called salaried class, clerks, bookkeepers, etc., and the professional classes have not shared in this wage increase. The plight of ministers and missionaries is especially serious. Not only have their salaries been still further reduced, but in the case of missionaries the depreciation of the American dollar in terms of foreign currency has meant that missionary salaries have lost from 25 to 40% of their former purchasing power. So the missionary is caught between the upper millstone of a rising cost of living and the lower millstone of a depreciating dollar.

Such facts should furnish added incentive to do everything in our power to restore the giving of our churches to their local expense budgets and to their missionary causes.

## An Election Day Threat to World Peace

THE second Sunday in January will be election day in the Saar, a little area of half a thousand square miles between France and Germany, with half a million inhabitants. They are to vote for one of three propositions:

- (1) To return the Saar to Germany of which it was originally a part.
- (2) To continue to live under the sovereignty of the League of Nations which has been governing the Saar since the war.
- (3) To join the Saar to France which now owns the rich Saar coal mines, having been awarded them as payment for the destruction of French coal mines during the war.

Here is a little danger zone in the center of Europe where ominous developments are possible. The plebiscite itself will be difficult. Voting is restricted to those recorded as Saar residents in 1920. About 300,000 are calculated as being eligible; yet 520,000 Saarlanders have registered for voting. Whence came these additional 200,000 and how can the validity of their registrations be determined?

There are other dangers. The League of Nations must maintain order, guarantee accurate counting of votes, and a secret ballot. France is said to be massing troops on the border. If they cross into the Saar, Germany would regard that as invasion. Germany is criticized for her unceasing propaganda, and is accused of having thousands of secret police in the Saar to influence the vote. On the other hand, to allay the fears of England and to avoid giving France an excuse for military intervention, Hitler has for-

bidden his Storm Troop to wear uniforms within 25 miles of the border until after the plebiscite.

Apparently even the prolonged church struggle in Germany is involved. Some observers believe that Hitler has taken no sides in the church conflict and has thus far declined even to receive Reichsbishop Müller in order that his neutral attitude may win the favor of the Saar population, which is predominantly Roman Catholic.

Press reports on December 4th stated that Germany and France had signed an agreement on the Saar problem whereby Germany will pay approximately \$59,400,000 for the coal mines and for one year will extend to all residents of the Saar full guarantees against persecution regardless of race, religion or political belief, all of this contingent on the vote of the Saar to return to Germany.

All Europe has been anticipating the approaching plebiscite with grave apprehension. The date is the 13th. Those superstitiously inclined may even see danger in that! It will be an election day with more than local political consequences. It may be a fateful day for world peace.

### *The Isolation of the United States is almost complete*

MISSIONS was not fully accurate in its November issue, page 518, in stating that the only three leading countries outside the League of Nations were Germany, Japan and the United States.

The first two mentioned are still nominally members, although they have given formal notice of withdrawal. Since two years must elapse before the notices take effect, there is hope that both will reconsider their decision.

Two other countries joined the League last fall, Ecuador in South America and Afghanistan in Asia. The number of nations enrolled is now 60, almost the entire world, *with only the United States as a great power formally outside the League.*

Concerning Afghanistan's membership *The Baptist Times* of London says:

The entrance of Afghanistan is of peculiar significance because hitherto it has been one of the most exclusive countries in the world. It has held itself aloof from other nations, viewing them all alike with suspicion. Visitors have not been welcomed, and even if allowed to enter the country the visit was always dangerous because of the fanaticism and enmity of the tribesmen. Under the present dynasty a more enlightened policy has been pursued, communications have been improved and commerce and intercourse with other countries have been encouraged. In fact, Afghanistan is being gradually modernized and it is probable that her entrance into the League will quicken the process.

Not a single Christian missionary is at work in this great territory of 250,000 square miles and nearly 10,000,000 inhabitants.

## *Remarkable Remarks*

THREE YEARS AGO the church faced a world crisis; today it faces world chaos.—*Spencer Miller, Jr.*



NO GOVERNMENT CAN long endure, no economic or social system can succeed that does violence to the moral sense of the people. Headstrong and unwise leaders may flout it, but in the end it always destroys them.—*James Rowland Angell.*



THE WORLD NEEDS RELIGION, not a new economic system; it needs a re-baptism of faith and brotherhood, not a re-distribution of property.—*A. M. Hyde.*



THERE IS NOTHING that will save the world but what was once called "the foolishness of preaching."—*David Lloyd George.*

REAL IMPROVEMENT COMES not from the growth of State power over the people, but from the growth of individual character among the people.—*Samuel Seabury.*



ONE'S VIEWPOINT as to what is due Caesar is subject to the higher law of what is due the general interest of mankind.—*John Nelson.*



WE NEED A CAUSE, the dream of a better world, something that we can work and suffer and, if necessary, die for.—*John Haynes Holmes.*



IN THE CROSS the Son of Man and the Son of God meet in a unity so perfect that they can never be separated.—*Harold C. Phillips.*

# A Twenty-five Year Ministry in Internationalism and Good-Will

*The story of a unique missionary service  
by Dr. and Mrs. H. B. Benninghoff in one  
of the great student centers of the world*

By WILLIAM W. PARKINSON

**T**HIS is the 25th anniversary issue of **MIS-**  
**SIONS.** It is also the 25th anniversary of  
the beginnings of Dr. H. B. Benninghoff's  
remarkable ministry among university students  
in Japan.

When Mrs. Parkinson and I first came to Japan, we had the pleasure of spending our first four months in the Benninghoff home. One of our most pleasant and indelible impressions is of a Christmas morning when we were awakened by the singing of Christmas carols outside the window. It was the dormitory boys' Christmas greeting to Dr. and Mrs. Benninghoff. At about five o'clock, the boys flocked into the living room where we had prayers and sang more of the songs we all sing on Christmas morning. After that came steaming hot coffee, and a table piled high with doughnuts, fruit, candy, and nuts, and presents around a tree. Each of us put in a present, value not exceeding 50 sen, and removed one off the tree. I received a decorated bat for playing shuttlecock and battledore. I still use it during the festivities of each New Year season.

Soon after the gathering broke up, Dr. Benninghoff invited me to attend the baptism of two university students who had become Christians and wanted to be baptized on Christmas morning. So we went by interurban railway well beyond the city to the banks of the Tama River. There Dr. Benninghoff baptized two young men who, through him, had found "the way of life."

If you leave the train at the Tokyo Station and take a taxi to Scott Hall you pass four univer-



*The Benninghoffs as they looked about 25 years ago. The family is now widely scattered. One daughter married an Englishman, the other married an American, and the son is now United States Consul in Mukden, Manchukuo*

sities with a total enrolment of 15,000 students. They are a part of Tokyo's universities in which a total of 40,000 are enrolled. Besides these, you pass a large number of colleges and technical schools. Practically at all times you can see a continuous line of young men in blue uniforms and dark caps on the streets. You leave the taxi at Waseda University, and walk two dozen steps up a side street, and you are in front of *Waseda Hoshien*, the Baptist Mission's Christian Student Center. Three fine looking buildings greet your eye. On the left is the student dormitory. Facing it is the Benninghoff home. Beyond is Scott Hall, the student center and church.

When Dr. Benninghoff came to Japan 25 years ago, there were 8,000 students in Waseda University. They offered an opportunity, and a need



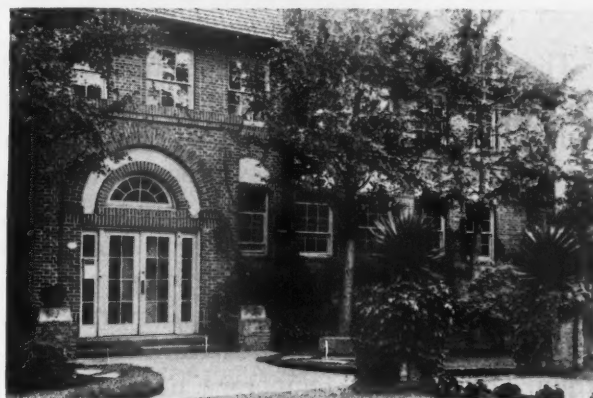
from which he could not turn. A few months after his arrival he opened his first class among Waseda students. It was called the **THREE L CLUB**. By the end of the first year Dr. Benninghoff had rented quarters and started a dormitory where he could have intimate fellowship with a small group of students, giving them the opportunity of Christian friendship, and of living in a Christian atmosphere.

That was a sound start. Today Dr. Benninghoff has two able Japanese working with him. His first class has grown into a series of more than 30 meetings a week, but the essential genius of the place remains the same. Fellowship between students and Christian leaders, an intensive teaching of Christianity, a home atmosphere which the students later endeavor to reproduce in some spot of their own, an anchorage in a big city, and a friend—those have been and are today the pillars of this unique missionary service among students.

The boys who live in the dormitory have always received the largest benefit from this ministry. Dr. Benninghoff gives unsparingly of his time, participating in their morning prayers, leading them in study, inviting them to social

meetings in his home, where Mrs. Benninghoff's gracious hospitality seems never to be taxed, and promoting the fellowship of dormitory life. The Benninghoff house faces the dormitory across a narrow driveway. The separation is only topographical. Long and frequent are the visits of dormitory boys in the Benninghoff house.

The **THREE L CLUB** has remained one of the important groups of Scott Hall. Every Sunday morning it meets with Dr. Benninghoff for Bible study, and holds other meetings of various kinds. One of the rooms in Scott Hall is named the "**THREE L CLUB ROOM**" in recognition of its long



**CENTER:** *The familiar Scott Hall, main building of the Waseda Hoshien*

**BELOW:** *The Waseda Volley Ball Team*



**ABOVE:** *The attractive main entrance to the Alvah Hovey dormitory, known in Japanese as "Friendship House"*

usefulness. Its success has led to the organization of other Bible classes. These have had a far-reaching influence among students.

Every Sunday morning the student church holds services in Scott Hall. Mr. Shinozaki, a former dormitory boy, who returned several years ago from Crozer Theological Seminary and the University of Pennsylvania, is the preacher. He is also the religious worker of the Center. On Thursday evenings he conducts Bible study, followed by an hour of discussion and fellowship.



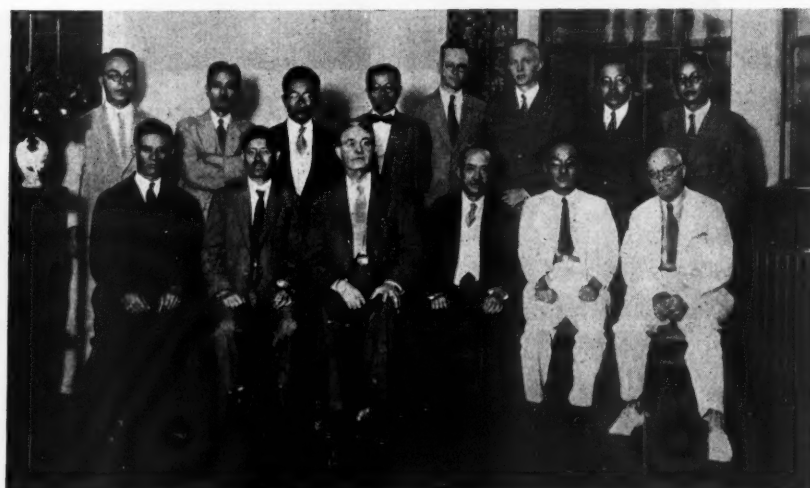
*The 25th anniversary celebration with the students in the "Friendship House" dormitory*

The Sunday school has expanded from student classes to classes for faculty and neighborhood children. Twice each week an evening English School is conducted. Classes in conversation are held, and there is chapel period, with addresses, musical programs, and a speaker. From this Night School have come many loyal supporters.

Thus the life of *Waseda Hoshien* covers a wide field. Some of its activities are fixtures in the program. Others meet temporary demands, and passing needs in the university life. Numerous classes and clubs meet for lunches provided by the Scott Hall cook. The University volley ball team practices on the grounds. Two tennis courts receive hard use. Music receives much attention. Dr. Benninghoff is a lover of music and a splendid pianist. Music has been especially emphasized during the past year by Mr. Beal, a young college graduate, and an unusually fine musician.

In addition to assisting in many ways, he has conducted a class in hymnology, and one in music appreciation.

In the interpretation of American civilization and American life to Japanese students, through Dr. Benninghoff's many efforts to help Americans understand Japan and Japanese culture, and through the international character of Christianity as it rises above nations and races, *Waseda Hoshien* is an international influence. Moreover, for a number of years Dr. Benninghoff has taught a class in American Institutions in Waseda University. This has given him the opportunity of interpreting America to a large number of students, and has opened up the way for the study of many international problems. The opportunity to contribute to mutual exchange of thought and culture should increase in the future. Plans are already under way to bring



*The trustees who direct the work at Waseda Hoshien are Americans and Japanese*

Scott Hall into closer connection with groups of American students. An International Club was formed several years ago, and is now the recognized affiliate of Waseda University with the Carnegie Institute for International Peace. Although the international features of *Waseda Hoshien* are still evolving, they are past the experimental stage. Dr. Benninghoff and the staff look forward to large endeavors in this field.

This brief résumé of activities should make clear that 25 years of work have led toward two things of permanent value: (1) an indigenous Christian center has been established in connection with a great university, and (2) an opportunity has been provided for international exchange between two great nations.

On the side of the indigenous student center, it is planned to increase the teaching facilities, so that advanced courses in Christianity can be given to university students.

The next step will be in the direction of expanding the international phase of the institution. Many American churches and individuals have had a part in *Waseda Hoshien*. They contributed to it or have read about it. A few Americans have visited it. But there has been no consistent effort to bring these people into active touch with the people and work within its gates. To accomplish this the directors have sent Dr. and Mrs. Benninghoff to America for the current school year to work out a cooperating organization that will give permanent form to the exchange of contacts and ideas between the institution and its friends in America.

Another purpose will be to bring American students and young people's groups into direct contact through a regular exchange of students. Dr. Benninghoff hopes also to enlist the interest of a large number of Baptist ministers and laymen. He is confident that the denomination that had the vision and energy to start this work in the past will go forward into the new opportunities now emerging.

Shortly before Dr. and Mrs. Benninghoff left for America, students, faculty members, and friends of *Waseda Hoshien* from all walks of life, gathered in the auditorium of Scott Hall to celebrate the 25th anniversary of their service. Congratulations and gifts were received from many

friends, government officials, educators, and laymen in Japan. Several graduates back for the occasion had brought plans and promises for definite financial support. The president of Waseda University spoke and presented a formal tribute of appreciation, reproduced below.

United States Ambassador Mr. Joseph C. Grew spoke of the mission that *Waseda Hoshien* had performed in the formation of character in many of the students of Waseda University, and the example that it had set of the possibility of cooperation between Japan and America. The



Waseda University to Dr. H. B. Benninghoff

In behalf of Waseda University I have the pleasure to present my compliments and sincere congratulations to Dr. H.B. Benninghoff on the occasion of the Twenty-fifth Anniversary of the Founding of the Yui-Gakusha, and convey to him an expression of appreciation and thanks for the good and noble work which he has done among our students.

Sent to Japan as missionary in 1907 by the American Baptist Foreign Mission, he has chosen Waseda as his special field of activity, building for the benefit of the students a Christian Centre which has since grown into the Hoshien as we see it today.

The devotion to his duties and the zeal with which he has conducted various activities of the Institution are truly worthy of admiration of all who know him. His contribution to the uplifting of the moral standard of the students and the better understanding of American culture is highly appreciated by us all and we tender our hearty good wishes for the prosperity and further development of the Hoshien-Yui-Gakusha.



*Jozei Tanaka*  
President of the University.

October 19th, 1932

Japanese Minister of Education, Mr. Ichiro Hatoyama, expressed the highest admiration for the enthusiastic way in which Dr. Benninghoff had conducted the work.

The celebration was an appropriate milestone in the progress of *Waseda Hoshien*. Starting with the personal influence of Dr. and Mrs. Benninghoff, it has grown to have a permanent place in the life of the University, in the exchange of culture between two nations, and in the building of international understanding and good-will. Those who took part in the celebration expressed the conviction that its work was only beginning.



# Introducing

# HARVESTS

From the annual publication of The Council on Finance and Promotion for January reading

*Each picture on these pages illustrates a thoroughly readable, intensely interesting, humanly appealing story*

Prior to 1934, copies of the annual January reading book were distributed free. As was the case last year, a charge of five cents per copy is made this year to help defray the cost of publication



## ON THIS PAGE

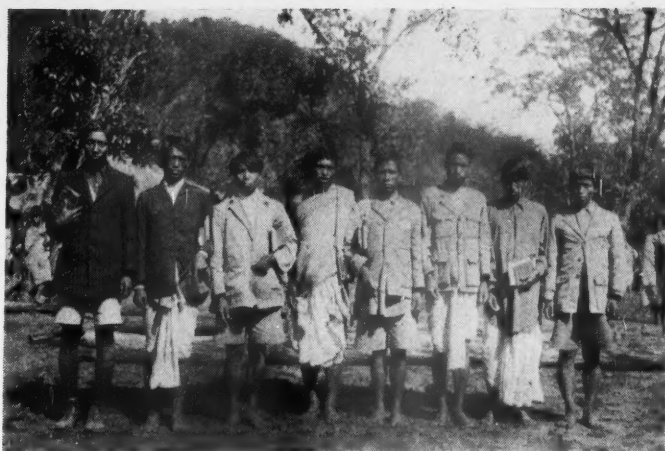
*A young Ukrainian girl from Russia; a young hunter with bow from the hills of Burma; by of contrast, a young Christian from the hills of Burma; interior home in West China with a m supervising the flour grinding*



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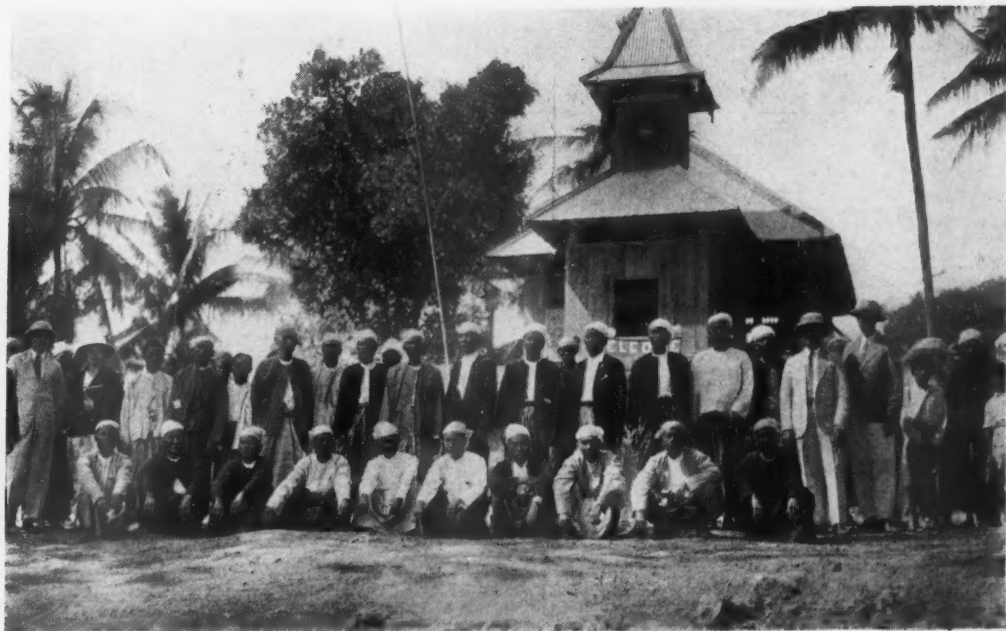


Pictures on these pages are reproduced from the pages of the new publication entitled **HARVESTS**, issued by the Council on Finance and Promotion. Every family in the Northern Baptist Convention should apply promptly for a copy and should read its graphically informing pages, one for each day in January



#### ON THIS PAGE

*Typical mountain scenery in the hill country of Assam; Prom Singh (left), a Manipur Christian preacher of Assam and a group of his workers; two girls from the hill country of Burma who belong to the same race as the youth with the cross-bow on the opposite page; a conference of pastors and evangelistic workers among the Pwo Karen tribes of Burma*





# ON THIS PAGE

*The Baptist church in Bangkok, Siam, where Siamese Baptists have worshipped for more than 100 years; demons guarding "The Temple of Dawn" in the same city*

*A baptismal service in Rio Piedras, Puerto Rico; a celebration in the City Hall Plaza of San Juan, Puerto Rico*



Publisher's Photo Service



# ON THE OPPOSITE PAGE

*Chinese Sunday school on the Pacific Coast; a proud California Chinese mother and her twins*

*Christian women of India in front of their Sunday school in Ongole; by way of contrast note the veiled Mohammedan women emerging from the purdah section of their home in India*

*Thousands of children in the congested tenement districts of America's big cities have only the streets for their playgrounds*

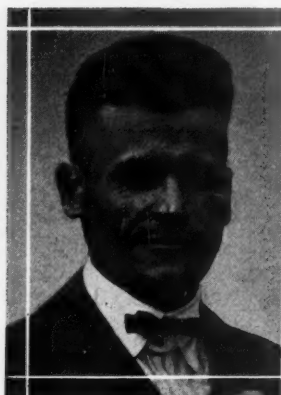




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# ◆ PERSONALITIES ◆



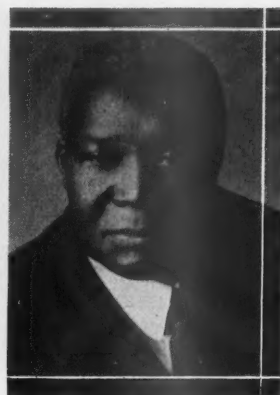
**LLOYD ELLER**  
*He fought Germans*



**WILFRED T. GRENFELL**  
*He fought blizzards*



**T. C. WU**  
*He fought leprosy*



**ROBERT R. MOTON**  
*He fought prejudice*

## ***For Extraordinary Heroism in Action***

SIXTEEN YEARS AFTER HIS DEED OF "extraordinary heroism in action near Mouzon, France, on the night of November 10, 1918," Rev. Lloyd Eller of Bengal-Orissa has been awarded the American Distinguished Service Cross. The War Department's citation follows:

*During the construction of a floating bridge across the Meuse River, the engineers were subjected to violent machine gun and small arms fire at short range. Private Lloyd Eller, Company B, Second Engineers, Second Division, was undismayed by the enemy's fire and the fact that most of the men around him had fallen. When the bridge broke he lashed it together and then, despite his drenched condition from the icy water, he volunteered as bridge head guard on the enemy's side of the river.*

Mr. Eller was appointed a missionary of the Foreign Mission Society in 1920 and designated to the Bengal-Orissa field. At present he is co-superintendent of the Balasore Industrial School at Balasore, where he lives with Mrs. Eller and three children.

## ***He Checks the Spread of Leprosy***

IN THE COURSE OF A BRIEF VISIT TO THE UNITED STATES, Dr. T. C. Wu of China found time for a chat with the Editor. Back in 1925 while the Editor was traveling in China, Dr. Wu was pastor of the North Shanghai Baptist Church. Its new building was almost destroyed during the Japanese invasion in 1932. (See MISSIONS, May, 1932, page 260.) Dr. Wu is now Secretary of the Chinese Mission to Lepers. There are said to be at least 500,000 Chinese cursed with this horrible disease. Measures to check its

spread, according to Dr. Wu, include a scientific survey to determine exactly how many persons are afflicted, laws dealing with its regulation, establishment of a leper hospital in every Chinese province, inclusion of a chapter on leprosy in every school textbook, saving the untainted children of lepers, and arranging for the return to society of those cured. Toward the work of his organization, Chinese have contributed more than \$100,000, government officials being among the larger contributors.

Dr. Wu holds the distinction of being a member of the first graduating class of the University of Shanghai. The class had only two graduates, the other being Dr. C. C. Chen, now professor of Biology in the University. Whenever Dr. Wu travels he facetiously remarks that he represents 50% of his class. Both members of this historic class studied in the United States, Prof. Chen at Yale and Dr. Wu at the Colgate-Rochester Divinity School.

## ***Who Will Take Their Places?***

TWO WIDELY KNOWN MEN, EACH OF WHOM BROUGHT DISTINCTION and honor to the missionary enterprise, are soon to retire.

One is Dr. Robert R. Moton, famed Negro educator and successor to Booker T. Washington as president of Tuskegee Institute. Called the "elder statesman" of 11,000,000 Negroes in the United States, he has been the adviser to five Presidents and has served on several government commissions. His retirement will mark the completion of 45 years of service to the Negro, 25 of which were spent at Hampton Institute and 20 at Tuskegee. Dr. Moton, however, does not plan to be inactive. He expects to



serve on the Tuskegee Board and he has in mind writing a book on "The Spiritual Contribution of Booker T. Washington to America and the World."

The other man is Labrador's renowned missionary physician, Sir Wilfred T. Grenfell, M.D., now 69 years of age. For many years and over many miles he has trekked behind dog-sleds in raging Canadian blizzards to bring medical and spiritual aid to dwellers in lonely Labrador cabins. In recognition of his service the world-famous medical missionary was knighted by King George V in 1927. Dr. Grenfell's inspiring leadership and his unique service in the annals of missions were recognized anew last summer when Prime Minister Ramsay MacDonald visited Labrador and was a Grenfell guest.

The retirement of both of these distinguished missionaries, each of whom has so notably advanced the welfare of the people among whom he labored, leaves two vacancies that will be unusually difficult to fill.

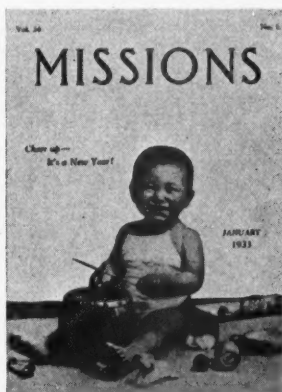
#### *The Oldest Living Baptist Missionary*

UNKNOWINGLY MISSIONS IN SEPTEMBER, PAGE 409, gave some one distinction that belonged to some one else. Although 90 years old, Dr. M. C. Mason, veteran missionary from Assam whose death was reported in the December issue, was not the oldest living Baptist missionary. That distinction belonged then and

belongs now to Mrs. Harriet Mason Stevens who on November 24th celebrated her 93rd birthday. She retired from active missionary service in 1911 after 46 years in Burma and since then has been making her home in Hampton, Va.

#### *From Pastorate to Editorship*

THE APPOINTMENT OF DR. JOHN W. BRADBURY as Associate Editor of *The Watchman-Examiner* removes a vigorous preacher from the pulpit of the Wadsworth Avenue Baptist Church of New York, but puts an able journalist into the editorial chair. The Editor of MISSIONS had a week of stimulating fellowship with him in Berlin last August when, figuratively speaking, like galley slaves we were chained together to the press table reporting the Baptist World Congress. It was fascinating to watch him blink his eyes every time the "Hammer and Fire Evangelist" smote the platform desk with his mighty hammer. (See MISSIONS, October, 1934, page 462.) Dr. Bradbury cheerfully shared his notes for the sessions of the day when the Editor was at Tannenberg at the funeral of President Hindenburg. He will be a worthy addition to the staff of *The Watchman-Examiner* and will easily uphold its reputation for conservative journalism.



## *We Enter a New Year*

IF YOUR subscription expires this month, will you do us a favor? January is the second heaviest renewal month of the year. Nearly 5000 annual subscriptions will expire this month. If yours is one of them, will you not promptly renew it?

MISSIONS is doing everything possible to give you a readable, interesting, informing missionary magazine. It cannot succeed without YOUR help.

Moreover, financial conditions are improving. Instead of \$1 for yourself only, could you not send \$2 and the name of a friend? If all subscribers were to do that the subscription list would soon double.

As we enter 1935, we are confident that YOU will do YOUR part in assuring for MISSIONS the best year it has ever had.

★ Notify your Club Manager promptly of your renewal and any change in your address. At least two weeks' notice is necessary to make changes in addresses



## MISSIONS

152 Madison Avenue

NEW YORK CITY



## Race Mixture in Colorado

*The varied ministry of a Christian Center in solving the problem of race prejudice in the steel and beet sugar industries in Colorado*

By ALVIN J. LEE

IN THE heart of the district where live the steel workers and the beet sugar workers of

The work is manned by a Mexican pastor and his wife, a fully trained nurse; Miss Louise Carter, missionary in charge; Miss Geraldine Yotty, and a score or more of



ABOVE  
Christian Center  
in Pueblo, Colo.

RIGHT

Manual training class at the Christian Center in Pueblo, Colorado



BELOW  
Race Mixture in the Kindergarten



Pueblo, Colo., stands the Pueblo Christian Center. Through its varied program it reaches people of all ages, especially children and young people. Among the races of people that come under its ministry are: Mexicans, Austrians, Serbians, Czechoslovakians, Japanese, Filipinos, and Negroes.

volunteer workers. Among the volunteer workers that render consistent and consecrated service should be mentioned Dr. H. S. Rusk, who faithfully conducts the clinic once a week and performs operations for people who are unable to pay for medical services. He is assisted by two nurses, Miss

Edith Davidson and Miss Eleanor Morton. A loyal group of women from the First Church and the other five Baptist churches of the city assist every week in classes in English, in Americanization work, sewing classes with the older women as well as the girls, Sunday school work, Daily Vacation Bible



*Rev. and Mrs. Felice Escalera and their son Daniel. Mr. Escalera is pastor of the Mexican Baptist Church in Pueblo. Read again the story about him in MISSIONS, April, 1933, page 220*

school and Family Nights. The Daily Vacation Bible school enrolls 200 children from all races for a four weeks' period.

Fifteen Baptist men serve on the Board which maintains the equipment and building expense. Other Colorado churches of the State assist in maintaining the running budget and in sending in White Cross materials, Christmas supplies and other contributions.

The Mexican Church is one of the outgrowths of this Christian Center which maintains a Sunday school, church services, prayer-meetings, B.Y.P.U., and W.W.G. On Sunday afternoons a cosmopolitan Sunday school is conducted. The race consciousness is still so strong that some of the work must

be kept separate. Mexicans and Negroes must have separate hours from that of other races. Once a month, on a Monday evening, a Family Night is conducted at which time the doors are thrown wide open for the families to come and enjoy a social evening under the inspiration of Christian program and fellowship with the Baptists from the other churches, various organizations of the churches rotating in this respect. Thanksgiving Day, Christmas, Easter and Mothers' Day are events of peculiar opportunity at which time the building is crowded with listening ears.

Twice a year evangelistic campaigns are conducted, one in the Spanish language and the other

in English. Much visitation is constantly carried on.

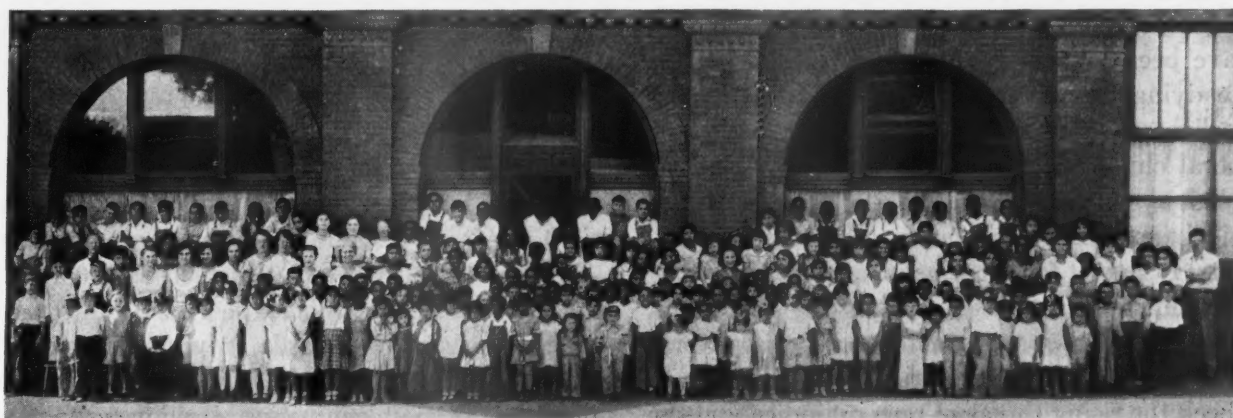
Among typical illustrations to demonstrate the worthwhileness of this seed sown might be mentioned Antonio Orozco, Mary Martinez and Minnie Montoya.

Antonio Orozco was converted along with the rest of his family in the Sunday school conducted in the Christian Center. He decided to study for the ministry in the seminary in Los Angeles. He now holds a pastorate in Arizona.

Mary Martinez, one of the little tots who was literally carried to the kindergarten some ten or eleven years ago, is now a trusted and valued volunteer helper in the same school. She is a faithful attendant in the club conducted for girls of her age, and in every way is showing her gratitude.

We believe that the Christian Center has done its part in keeping educational ideals before the Spanish-speaking church group of young people. The church was organized in 1926 and last year Minnie Montoya graduated from high school, being the first of the young folks to attain to that educational ideal. This year two others will finish high school and two more will follow next year.

No better inroad to foreign-speaking people in America has been discovered than the work of a Christian Center.



*Mexicans, Negroes, Indians, Americans, everybody at the Christian Center in Pueblo, Colorado*

# MISSIONS

*An International Baptist Magazine*



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

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*Field Correspondents in Four Continents*

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FRED B. PALMER

J. H. RUSHBROOKE

Vol. 26

JANUARY, 1935

No. 1

## Twenty-five Eventful Years in Missionary Journalism

**S**ELF-PRAISE is rarely justifiable. We shall not indulge in it even on the 25th anniversary of MISSIONS. At the same time, when a journalistic birthday comes at a time of such overwhelming world upheaval, it warrants a modestly stated summary of what MISSIONS has accomplished.

What has this magazine been doing during these 25 eventful years? It has furnished good, wholesome, interesting reading. It has brought inspiration to thousands of subscribers. For many it has helped preserve morale which under the stress of these latter years might otherwise have been hopelessly shattered. It has been a steadying agency during an era of missionary decline, a stabilizing influence in a period of moral chaos, a constructive force in a time of religious confusion. It has heartily supported the widely extended enterprises of Northern Baptists. It has set forth the new emphases in Christian missions, outlined its larger objectives, interpreted the changes made necessary by world political and social revolution. It has sought to check the rising threat of race prejudice and the spreading menace of godlessness. By advancing

the cause of world peace and Christian internationalism, it has led its constituency toward the wider horizons of the Kingdom of God on earth. Above all, it has upheld loyalty to Jesus Christ and His redeeming purpose for a world that is today paying a colossal price for its individual sins, social evils and international iniquities.

This in brief is the record of 25 years of MISSIONS. Tributes from hundreds of readers and a steady increase in the number of subscribers suggest that its record has met with approval. Humbly we thank God.

Since this 25th anniversary coincides with the beginning of another calendar year, we wish for every member of MISSIONS' growing family a Happy New Year. And in so doing, we express the confidence that their continued cooperation and support will assure that the next quarter century of MISSIONS will be even more serviceful to the missionary enterprise and to the spread of the Kingdom of God than the past.

## Would Baptists Sign Such a Covenant?

**A** GREAT Presbyterian mass meeting, with a chorus of 300 voices and three prominent speakers, was held on December 5th in Carnegie Hall. It marked the climax of a city-wide revival during November by 60 Presbyterian churches in New York City. For four consecutive Sundays the entire New York Presbytery participated. Names and addresses of the 60 cooperating churches were included in the newspaper announcements. Each Sunday morning 60 pastors preached on the same themes, viz.:

November 4, The Signs of the Times  
November 11, Man's Way or God's Way  
November 18, The Cross  
November 25, Taking Jesus Seriously

The significance of this unusual evangelistic campaign lay not alone in its splendid cooperation. Far more meaningful was the remarkable "Reconstruction Covenant" which 37,000 Presbyterian church members in New York were asked to sign. Here was a "revival campaign" that definitely related the larger issues of race prejudice, economic injustice, world peace to personal evangelism. This unusual covenant read:



I will pray and read the Bible systematically in order to understand the mind of Christ.

I will seek to win at least one person to Christ and to bring him into the fellowship of the church.

I will strive to bring about a more Christian economic order, and to that end I will earnestly study the meaning of the gospel for our economic life.

I will take some positive and public stand against war.

I will not knowingly be a party to any un-Christian racial discrimination and I will seek the friendship of persons of other races.

I pledge my sacrificial loyalty to the worship and work of the church.

Copies were distributed to the 60 churches on November 25th. How many signatures were obtained or how many additions to church membership were secured has not been reported; but regardless of tabulations, the value of this effort cannot be computed in statistics. What should impress us is the fact that 60 churches of one denomination in a great city simultaneously and cooperatively combined with the claims of Christian discipleship and personal evangelism the pressing questions of race, justice and peace.

Whatever the 60 pastors may have included in their sermons on November 4th, this surely is an encouraging "sign of the times." It behooves other denominations, including our own, to take note of this commendable Presbyterian example.

### A Pastor for 68 Years

#### And Nobody Thought He was Too Old

**T**HE longest American pastorate with a single church closed on November 2nd with the death of Dr. George U. Wenner of New York City. He was 90 years old. For 68 years he had been pastor of Christ Lutheran Church. He was the oldest active minister of any denomination in New York and the oldest active Lutheran clergyman in the United States. He saw members of three generations of immigrants come to the New World, settle in the "gas-house" district of New York, join his church, and in the course of the years move on to other sections of the country. At the funeral service one of the officiating ministers in referring to a sermon on ordination which a well known Episcopal Bishop had preached at the Atlantic City Convention, said, "No hand of a Bishop was ever laid on Dr.

Wenner's head. Yet his ministry was a true ministry of the church. The hand of Jesus Christ was laid on his head."

In these days when too many churches want young men as pastors, it is heartening to remember that nobody ever thought that Dr. Wenner was too old.

## THE GREAT DELUSION

Number 17

### MOONSHINE PROSPERITY

**I**N URGING repeal, the liquor interests assured the American people that with it the flood of illicitly distilled liquor, alleged to be at high tide during prohibition, would cease.

What are the facts? Mr. R. E. Tuttle, Supervisor of Federal Alcohol Tax Collecting, says:

We're taking more stills and bigger ones now than during prohibition. In one large district in the South approximately twice as many stills are in operation as during the peak prohibition years. Moreover, their product is ultra-inferior. It is made of brown sugar and cow-feed, and is a very inferior grade of rum.

In a single month seizures of illicit stills by the United States Government were reported as follows:

Boston, 22; Philadelphia, 18; Newark, 24; Baltimore, 190; Louisville, 158; Cleveland, 32; Chicago, 73; New Orleans, 148; Kansas City, 82; St. Paul, 35; Denver, 33; San Francisco, 11; Seattle, 24; a total of 850 for the 13 cities.

The only redeeming feature in this delusion is that the figures reflect a measure of law enforcement by the Government that was not apparent in prohibition years.

### More Than 80 Beneficiaries

#### in Helen Barrett Montgomery's Will

**T**HE will of Helen Barrett Montgomery, who died October 18th last (See MISSIONS, December, 1934, pages 608 and 615), is an extraordinary document. Bequests to more than 80 beneficiaries total over \$455,000. Churches, colleges, hospitals, boards of education, city and national missionary societies, charitable and philanthropic institutions—all are included in

what a friend of hers described as "a thoroughly Christian will." All the national Baptist societies and boards are remembered generously with gifts as high as \$25,000. The Woman's Foreign Mission Society, however, was not included because Mrs. Montgomery had previously made a 60th anniversary annuity gift of \$100,000 to that Society. The principal will be available on the death of the beneficiaries. Other bequests include Colgate-Rochester Divinity School, \$25,000, to erect apartments for missionaries on furlough; Keuka College, \$10,000, to aid needy students; Wellesley College, \$25,000, for a graduate scholarship; Baptist Old People's Home in Fairport, N. Y., \$10,000; and numerous others. Personal friends received bequests ranging from \$1,000 to \$10,000. Just before her death she assigned her Rochester home to the Lake Avenue Baptist Church for a parsonage.

In its little circular on wills the Foreign Mission Society prints a widely quoted sentence: "Your will is your last message to the world." If that is so, Mrs. Montgomery's will is a superb final message, a last affirmation of her world outreach and missionary interest. While she lived she exemplified the radiant, generous life, preached missions, urged stewardship, personified loyalty to Jesus Christ. Her remarkable will proves that in all of these things she was sincere.

## *Editorial ♦ Comment*

♦ The coming of another year suggests the inquiry as to what is the oldest living thing on this earth. It is said to be a huge cypress tree in the Indian village of Santa Maria del Tule in the state of Oaxaca, Mexico. The tree towers 140 feet high. Dr. Hermann von Schrenk of St. Louis, expert forester and consulting timber engineer who made two visits to study the tree, estimates that it is at least 4,000 years old. Long before Abraham started his trek from Ur of the Chaldees, this tree was growing in Mexico.

♦ New York City is now a Presbyterian Home Mission Field. At the last annual meeting of the New York Presbytery, Dr. Henry Sloane Coffin, Chairman of the Church Extension Committee, reported that the committee "had done nothing for church extension during the past year; nor are we going to do anything this coming year except to try and keep alive. Our report is just as pathetic as the average business statement of today. Our assets have

shrunk alarmingly and our income has gone very far down. To our shame we must confess that for the first time in history the Presbytery of New York becomes definitely a home mission field. We did not give to the Board of Home Missions as much as the Board gave back to us for our mission churches."

♦ The home of John Calvin in Noyon, France, where he was born in 1509, was destroyed during the war. Through gifts from Presbyterian churches in the United States, the house has been reconstructed and made into a Calvin museum. One room has been converted into a small chapel; another is now a library of Protestant history. The house is filled with relics of the great reformer, manuscripts, first editions of his books, objects of daily use, and numerous letters. This zeal for preserving places of historic religious interest could well be emulated by Baptists. We have not been noted for concern in preserving important and valuable records, documents and other relics related to our denominational history. The financial needs of the American Baptist Historical Society testify to that.

♦ The Rockefeller Foundation, like individuals and other corporations, reported reduced income last year. According to its latest annual report, it spent \$9,890,806 as compared with \$11,577,064 for the previous year. Numerous grants were made for public health in 23 states of the United States, four provinces in Canada, five areas in Mexico, and in 14 other foreign countries. The Foundation conducted yellow fever research in Nigeria, Brazil and New York City; supported studies of hookworm disease in Palestine, Egypt, Straits Settlements and Puerto Rico, also of spotted fever, anemia, and other diseases. Relief was given to eminent scholars and professors who had been displaced in Europe for political reasons. Where these had joined the staffs of American universities the Foundation contributed to their salaries. Special activities of the League of Nations, the University of Louvain in Belgium, studies of the current national recovery, relief and reconstruction program were among other causes aided. Total assets of the Rockefeller Foundation are listed at \$198,668,308.

♦ The Publication Society has issued in book form seven of the important addresses delivered at the Northern Baptist Convention at Rochester. (See *MISSIONS*, December, 1934, page 617.) We hope a large sale will result. If it does, a similar publication might follow the Colorado Springs Convention, provided, of course, that its program measures up to the standard set at Rochester.



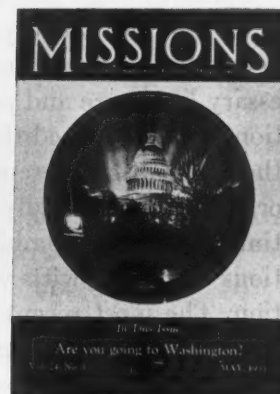
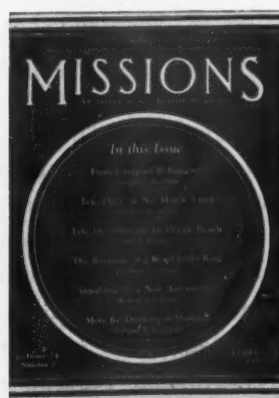
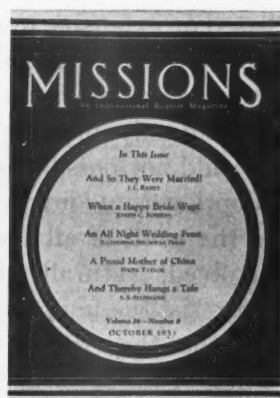
## Twenty-five Eventful Years



*The story of MISSIONS as a magazine includes what is quite generally regarded as the most tumultuous period in human history. Its 25th anniversary issue publishes five feature articles which cover not only the history of the magazine itself, but also the progress of the Christian movement at home and abroad which MISSIONS for 25 years has set forth. The history of MISSIONS is always the history of missions*



IT COULDN'T BE DONE AND SO THEY DID IT . . . . .	Fred P. Haggard
OUT OF YESTERDAY INTO TOMORROW . . . . .	P. H. J. Lerrigo
HOW TIMES HAVE CHANGED . . . . .	George Pitt Beers
NEW RIVALS TO THE CHRISTIAN FAITH . . . . .	Kenneth S. Latourette
THE RECORD OF AN UNSWERVING PURPOSE . . . . .	Howard B. Grose





# IT COULDN'T BE DONE— —AND SO THEY DID IT

*A veteran leader in the missionary enterprise of Northern Baptists confesses that he once sincerely believed that a magazine like MISSIONS could not possibly succeed. On its 25th anniversary he gladly admits the reality of its success*



THE shorter history of MISSIONS can be told in one sentence—"It couldn't be done so they did it." For a 25th anniversary number, however, a little more detail is called for. When Editor Lippard asked me to furnish some of this detail I was overwhelmed by the thought of how much had occurred during this quarter-century period; and also by my realization of the weakness of my memory, since I had always depended upon secretaries, files, and indexes, and, alas, I am now separated from every resource of this nature. Even my personal file of the old missionary magazines which were the ancestors of MISSIONS, including the first issue in 1803, has been committed to the care of the Foreign Mission Society.

One outstanding fact, however, could never be forgotten by anyone who has familiarized himself with the history of the denomination. The theory, the ideal of unification in our denominational work, has been agitated with greater or lesser degrees of intensity from the very beginning of our major missionary enterprises inspired by Adoniram Judson. Luther Rice conceived, and immediately upon his return from Burma proposed, a plan for a general convention, so organized that it could, through boards, represent the churches in the conduct of every possible phase of missionary and educational endeavor, including the necessary literature and periodicals. The denomination having rejected this comprehensive scheme, the publication of separate periodicals for each organization naturally followed. Proposals from time to time for combinations of these organizations have met with varying degrees of opposition. The most recent meeting of the Northern Baptist Convention gives abundant evidence. The final creation of a convention in 1910 was

By FRED P. HAGGARD

the limit for which consent could be secured for a major change.

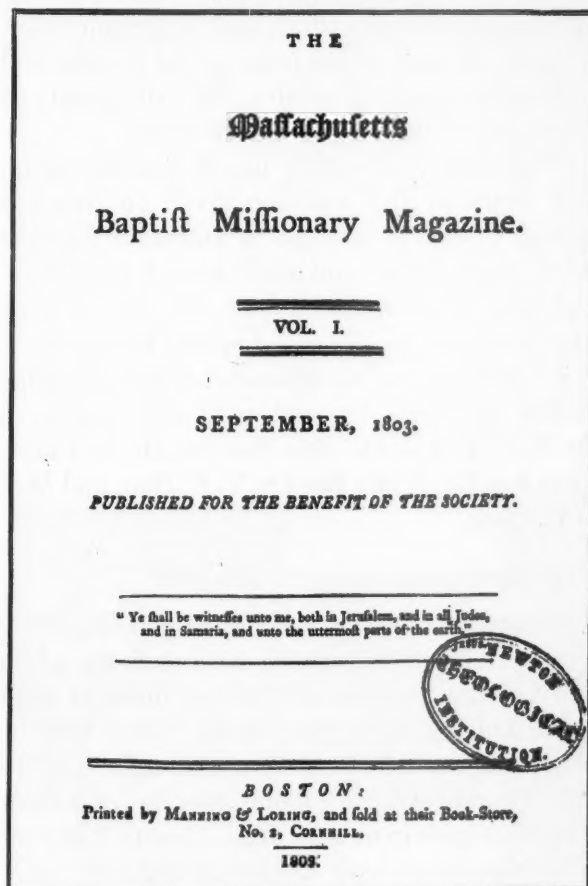
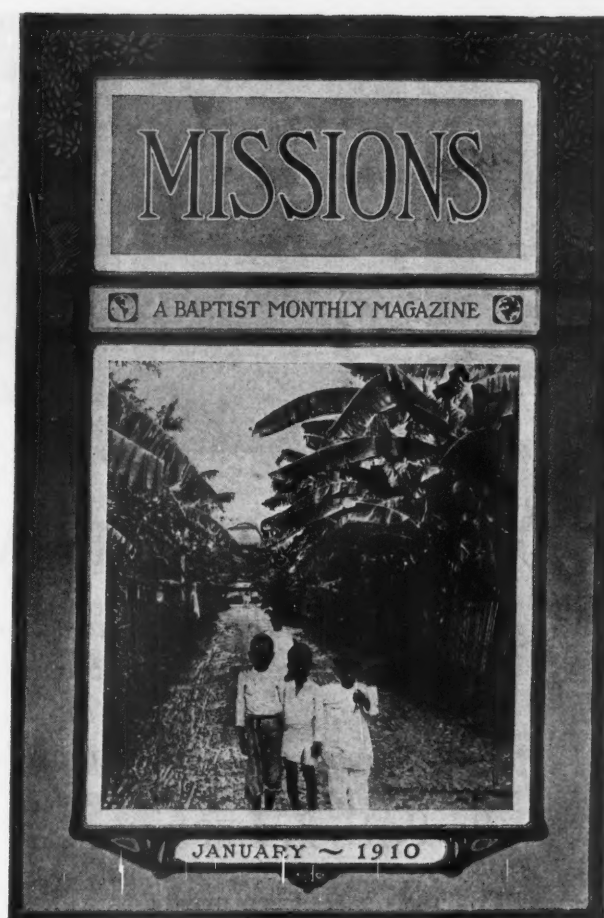
Meanwhile a flank attack on the general problem was made. Granted that organizations may not be combined, surely these organizations may profitably cooperate in the publication of a periodical representing all of them. Thus the agitation for merger and union continued, and what a conflict it was! It caused no personal casualties, only the death, ultimately, of several historic publications—or, shall we say, their rebirth in a form more worthy of us? But this is to anticipate.

At this point I must apologize for the introduction of a personal element into this article. It involves a confession, with due humiliation, for my part in the aforesaid conflict. Through the perspective of 25 years it now appears somewhat trivial and amusing. To those of my friends who may have come to think of me as a progressive, if not a radical, it will seem incredible that I should ever have been the author of a report, now buried in the denominational archives, in which, based on extensive research and wide conference, I proved by sixteen self-evident (?) propositions that the proposal for a joint missionary periodical was not only unwise and impracticable, but that it could not possibly succeed, and, moreover, its adoption would involve serious permanent injury to the work of all the missionary organizations involved! Naturally there were those who could not resist the temptation to call attention to the fact that the writer of this report was at the time editor of one of the periodicals, the old *Missionary Magazine*, which was to be absorbed in the proposed combination. But it still remains true that

all's well that ends well. When the inevitable sentiment in favor of a joint magazine became too strong to be resisted, most of us joined heartily in helping to work out a plan for the creation of that which was later launched as MISSIONS. I would not be true to history if I did not record the fact that there were those like myself who sincerely felt that the enterprise could not succeed.

Fortunately we did not have to wait long for a successful demonstration of the wisdom of the change. For this demonstration the entire credit is due Dr. Howard B. Grose, who after serving 23 of the 25 years retired from the editorship in 1932 and was made *Editor Emeritus*. To him also goes the honor of selecting the name MISSIONS. There were many difficulties to be overcome, opinions to be harmonized, interests to be balanced. But his patience was infinite, his tact wonderful, his genius for editorial management superb, and his ability as a writer widely acknowledged, so that MISSIONS at once received the ac-

*Right: The first issue of MISSIONS 25 years ago  
Below: The first issue of its predecessor publication 131 years ago*



claim of the denomination and took its place in the front ranks of religious journalism. This is an achievement in which he may properly have great personal pride.

From all this experience the denomination should have learned that changes are not necessarily to be feared. Dr. John R. Mott never made a wiser utterance than this: "The way to make progress is to try things." Arguments for and against proposals involving alterations in organizational machinery *prove* nothing. But the suggestion, "let us try it," will unerringly lead to the truth, favorable or otherwise to the proposal, especially under wise leadership. MISSIONS has more than justified itself. Its history is one of continuous progress.

An era of increasing usefulness lies before it under the able editorship of Dr. Lippard, whom I have the honor to have "discovered" 20 years ago in Rochester Theological Seminary and to have started on his career of denominational usefulness. So I salute him and our MISSIONS on this, its 25th anniversary!



## OUT OF YESTERDAY INTO TOMORROW

*A stimulating, vivid summary of 25 years of Baptist foreign missions, how they have emerged from and are being adjusted to the vast revolutionary changes at home and abroad, and the implications for the future*

By P. H. J. LERRIGO

THE first quarter century of the life of *MISSIONS* corresponds roughly with the fifth quarter century of Baptist foreign missions. The World War ran its course through this momentous period. The prohibition amendment was advocated, adopted, fought, nullified and abandoned. The nationalist movements in British India and the Far East reached a high peak. The post-war prosperity bubble swelled and burst. The new Russia challenged the world with its message of atheistic communism. New social and economic experiments on a national scale were set up in Europe. So tense and vital a period could not fail to show vivid developments and mighty reactions in Baptist missions. Seven significant features should be noted.

### TOWARD A NEW UNDERSTANDING

The spirit of inquiry which has characterized almost the entire quarter century has given the missionary a fuller understanding of the peoples among whom he works. He seeks to help them to find the highest fulfilment of their life in Christ and thus discerns hitherto unnoted powers and virtues in the life of every land. This spirit of

Christlike friendliness redoubles the power of his message. The new attitude is expressed in the new and simpler buildings which seek indigenous lines, in the growing use of the music of the peoples and in the encouragement given to the swift growth of initiative among the younger churches.

It has been particularly manifested during recent years in the welcome given to overseas visitors who have brought to American Baptists enrichment of heart and mind through their interpretation of our common faith. The list of those who have thus visited us is too long to reproduce in its entirety, but we remember with keen satisfaction the visits by such men and women as Dr. H. C. E. Liu, Dr. Daw Saw Sa, Dr. Y. Chiba, Thra San Ba, U Hla Bu, Dr. T. C. Bau, and Mrs. C. C. Chen.

### EXTENSIVE AND INTENSIVE GROWTH

The quarter century has been a period of great growth. Although statistics never tell the whole story, figures do present a minor index of some value. During the 25 years from 1910 to 1934 inclusive, a total of 355,700 were brought into the churches abroad, an annual average of 14,228. Churches grew in number from 1,384 to 3,184 and church members from 153,103 to 341,198.



A truer index of development, however, is growth in self-control and support. Time has shown the wisdom of placing responsibility as promptly as possible on leaders of large ability and adequate preparation, who are discovered in increasing numbers. On every field the quarter century has been marked by the growth of indigenous organizations which are rapidly assuming direction of the work. Among them may be mentioned East Japan Baptist Convention, China Baptist Council, Chekiang-Shanghai Baptist Convention, Ling Tong Convention in South China, Szechuan Baptist Convention in West China, All-Burma Baptist Convention, Telugu Baptist Convention in India, Bengal-Orissa Yearly Meeting. In Belgian Congo conferences of Negro leaders have been held in recent years. The beginning of a development similar to that on other fields is clearly seen.

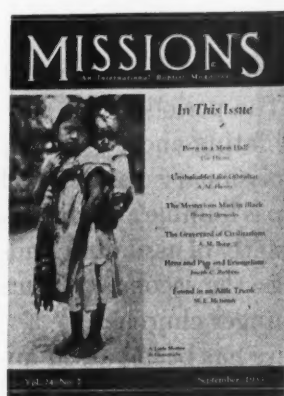
#### EXPANDING FELLOWSHIPS

The 25-year period opened with a remarkable demonstration of international and interdenominational fellowship. The World Missionary Conference at Edinburgh in 1910 brought together representatives of the churches in sending and receiving countries alike. This conference became the mother of succeeding developments in world fellowship. Out of it emerged in various lands the National Christian Councils and finally the International Missionary Council which binds them all together. The Conference at Jerusalem in 1928 baptized the whole structure and personnel of the world missionary task in a new spirit of devotion and fellowship. Ten days on the Mount of Olives in prayer and conference helped all to share experiences and reach a deeper understanding.

Baptists joined heartily and helpfully in these interdenominational movements. In addition, new degrees of fellowship were reached in their own circles. In 1911 the Northern Baptist and the Free Baptist denominations were merged. Thus the effective foreign mission work carried by Free Baptists in Bengal-Orissa was added to our list of missions. In 1914 the Woman's American Baptist Foreign Mission Society of the West united with the Eastern Society, and women's work began a new period of development and growth. The quarter century has also witnessed great progress in cooperation between the General and Woman's Societies. A well-nigh complete co-ordination of effort has been brought about on the fields.

#### AMID PERILS AND PERPLEXITIES

During this quarter century the work abroad has been carried on in the midst of multiplying problems, perils and perplexities. Governmental changes have affected it. In 1910 King Leopold of the Belgians was succeeded by King Albert, a ruler of extraordinary Christian character and discernment. New days dawned for Belgian Congo. In 1921 the Foreign Missions Conference of North America sent a commission to Africa to study the educational situation. The group was headed by Dr. Thomas Jesse Jones of the Phelps-Stokes Foundation. Its report brought great stimulus to education in Africa. This new interest in Africa led to important conferences at Le Zoute, Belgium, in 1927, and at Leopoldville, Belgian Congo, in 1928, to mark the Jubilee of evangelical work in Congo. But with these recent developments there has come a greatly accelerated activity of Roman Catholic missions. Prefer-



ential treatment is given them because of their so-called "national" status. Acute difficulties to evangelical work have resulted.

Following the World War a great wave of nationalistic sentiment troubled most of the foreign fields. In British India constitutional reforms beginning in 1919 and resulting in the adoption of a new constitution for India have paralleled the non-cooperative movement, the development of the Nationalist party and the activities of Mr. Gandhi. Developments in the Far East have included anti-foreign and anti-Christian movements in China, strained relationships with Japan first because of the American Exclusion Act of 1924 and more recently on account of the new militaristic spirit which Japan has felt forced to adopt because of economic pressure.

#### NEW AWAKENINGS EVERYWHERE

While all these various problems and perils have added greatly to the stress and strain of the missionary task, they have not apparently impeded its onward progress. In the midst of revolution, confusion, strife and perplexity new awakenings have taken place and constructive advance has continued year by year. Development of national leadership began to be apparent more fully in Assam, China and the Philippines in 1913. Judson College became a constituent of the University of Rangoon in 1916. The Joint Conference of missionaries and nationals was launched in Japan in 1917. A great evangelical awakening began in Czechoslovakia in 1922. Sympathy awakened by the Japan earthquake disaster made possible a new evangelistic advance in 1924. New Bible translations appeared in Assam and Burma in 1927. The University of Shanghai elected its first Chinese President, Dr. Herman C. E. Liu, in 1928. The Kingdom of God Movement was started in Japan under the leadership of Toyohiko Kagawa in 1929. The Union Five Year Evangelistic Movement began in China in 1930. In the same year a careful study of village life in India gave rise to a program for the Christian development of the whole community. In 1931 the new buildings for Judson College at Rangoon were completed through the generous gift of Mr. Rockefeller. The Mission of Fellowship was sent by Indian Christians to England in 1933.

#### SIGNIFICANT CHANGES AT HOME

Quite as striking have been the changes at the home base during these 25 years. A much larger degree of cooperation in presenting the needs of the entire missionary task to the constituency has been developed. Successive steps of the utmost significance have brought us closer together. The Northern Baptist Convention was organized in 1910. The Five Year Program of 1914-1919 was the first attempt by a great evangelical denomination to comprehend in one forward movement all its work of evangelism, missions, stewardship, education, and ministerial relief. Out of it grew other fuller developments, including the efforts of Northern Baptist Laymen in 1917-1918 to undergird the missionary budgets, the launching of the New World Movement in 1919, the organization of the General Board of Promotion the same year, to be followed in 1924 by its successor, the Board of Missionary Cooperation, and now the Council of Finance and Promotion.

A vital question now presents itself in connection with this series of events. Will the cooperative effort as so far developed at home serve to keep Northern Baptists so adequately informed about the various phases of their work and so keenly interested that they will be prepared to give the support so essential for its success? A notable feature of the present situation is that while the total number of missionaries has been rapidly shrinking during the past decade and every field is suffering keenly for reenforcements, there is a vigorous movement among the young people of our denomination toward foreign mission service. Many able young men and women are ready and waiting. These include sons and daughters of our veteran missionaries.

#### EXPRESSING THE SPIRIT OF JESUS

Christ has set His mark upon the missionary movement in a new way. The period shows genuine development in assimilating and expressing the spirit of Jesus. The missionary has learned afresh that true discipleship is humble and simple. He speaks today less frequently of assuming leadership, but is willing to take the secondary place to his colleagues of the younger churches.

The missionary enterprise has been passed under intense scrutiny by groups from without and

within. Three times during this period the missionaries of our two Foreign Societies have joined with the Boards in searching reviews. The first two such gatherings were at Newton Centre respectively in 1912 and in 1917, and the third at New York in 1925. While the great aim of foreign missions remained unchanged, these reviews resulted in a reformulation of methods and policies forged from the thrice-tested experience of missionaries and Boards alike.

#### THE NEXT QUARTER CENTURY

Thus we begin the next 25-year period of MISSIONS and of the foreign mission cause which it presents, with serious issues challenging attention. Christ reveals His thought progressively. Great chapters have been written in the world missionary enterprise, none greater than those of

the past quarter century. Today He beckons us forward with a four-fold call:

To help the younger churches in mission lands to find their fullest life in the development of their own organizations and leadership, and with them to reach out into unoccupied areas of life and still untouched geographical fields.

To set free young life for world service by assuring well-prepared young people that the churches will match their giving of life by an equal devotion in providing support.

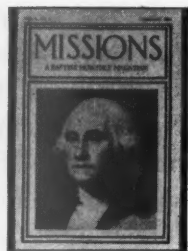
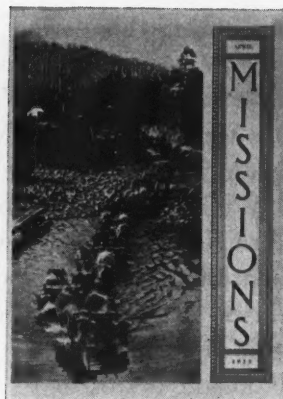
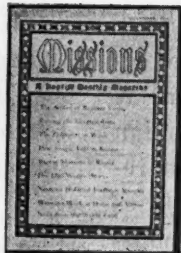
To pursue the full implications of the gospel in the battle against racial antagonisms, social evils, inequality of privilege and the spirit of war.

Finally and all inclusively, to share with men everywhere redemption through Christ and the abundant life which He offers, and which the whole world so sorely needs.



*The unique display of MISSIONS at the Northern Baptist Convention in Rochester last May. The entire front of the exhibit booth was a reproduction of the magazine's cover*





## HOW TIMES HAVE CHANGED!

*The machine age, shifts in population, changes in national psychology, the growth of cities—all have produced vast changes in home mission efforts and plans. Even the Home Mission Society's personnel is totally different from what it was 25 years ago*

**I**T IS rather startling to see what 25 years do to a Society, both in personnel and in its field of activity.

As to personnel, the Home Mission Society of 25 years ago has almost all passed away. Of the 33 people constituting the Officers and Board of Managers, not a single one remains. At that time, in addition to the Board there was a General Advisory Committee of 75 members. Only one of them, Dr. P. H. McDowell of Glens Falls, New York, then of Roswell, New Mexico, is now a member of the Board of Managers. As to the employed staff, the guidance of the Society's destiny was in the hands of Dr. H. L. Morehouse, one of the greatest statesmen Northern Baptists have ever had. Associated with him were Dr. Lemuel Call Barnes and Dr. Charles L. White, both retired. There were six general superintendents, 12 district missionaries and 22 general missionaries. Of these 41 men (two men held two positions each) only one, Dr. Bruce Kinney, Director of Indian Missions, is still in the service of the Society. In the Treasurer's Department, Mr. James F. Turnbull has served for 42 years.

The Woman's Society has fared a little better. Mrs. Katherine S. Westfall was in her present

By GEORGE PITT BEERS

position 25 years ago, and Miss deClercq was in the office in another capacity. Only two women remain on the Board, Mrs. Washington Laycock and Mrs. John H. Chapman, who were members 25 years ago.

These changes in the personnel of the Society are no greater than the changes in the world around us.

There were two great drifts of population at that time which largely determined the home mission work of Northern Baptists. The migration to the West was then still at high tide. The Home Mission Society's annual report of 25 years ago states, "To regions formerly regarded as of but little value agriculturally the inrush of population is enormous." Immigration also was at flood tide. The peoples of Southern and Eastern Europe were flocking to our shores. More than 30,000 a week were frequently reported. Both of these movements have stopped. Each has left with us situations that are determining factors in our program, but these situations have so changed that there must be a radical change in our method of approach.

The rush to the cities, which was already in process then, has become one of the characteristic features of our time. It has now spent its force, at least temporarily.

The migration of the Negro from the South is a dramatic feature of the last 25 years and has brought problems which are largely still to be solved.

The World War has wrought its havoc and has left in its train a series of social, economic, political and religious consequences which challenge our most serious effort.

Improved means of communication and transportation have materially reduced the significance of distance. This is followed by a whole train of social consequences, good and bad.

The nation has changed from one predominantly agricultural to one largely industrial. The consequences of this shift are seen in the growth of the cities, and in the tremendous economic and industrial problems that are at the center of the nation's life and thought.

It is also one of the determining elements of a totally new psychological situation. The psychological attitude of the people is entirely different from that of 25 years ago. The rise of industry tends to depersonalize life. The popularization of science has shifted the underlying assumptions of our philosophy. The World War has saturated the people with cynicism. Moral standards and values are all under review. Such is the situation in which we work today.

Significant changes have also taken place in our denominational organization. Our State Conventions and City Mission Societies are much stronger and more influential. In fact 25 years ago Nevada had no State Convention. Idaho had been

organized for only one year and Montana for two. Several others were new and owed their development largely to the fostering care of the Home Mission Society. The same thing is true of the City Mission Societies. Several of the present organizations had not come into existence, and none of them had grown to their present strength and importance. The two Woman's Home Mission Societies had just merged within the past year and Mrs. Westfall had just become Executive Secretary. The Northern Baptist Convention was only two years old. Unified Budgets were unheard of. The "Apportionment Plan" was just being launched.

Within this 25-year period there have been three definite advances in Home Mission method. Christian Centers, a plan for reaching depressed areas of large cities or great industrial populations, have become an important feature of the work of both societies. Americanization work has become an outstanding interest of the Woman's Society. During this period, also, Central America and Haiti were entered as mission fields. Work in Latin America had previously been confined to Cuba, Puerto Rico and Mexico.

Such are the changes which 25 years have brought in the life of the country, the Northern Baptist Convention and the two Home Mission Societies. They form the background of the home mission problem of today. Each is, in some measure, a determining element in the advance of the next 25 years.

One of the tasks that confront us is a further clarification of the line of demarkation between the field of the national societies and that of the states and cities. The states and cities have taken over many of the activities that in the pioneer



days were carried on by the national societies. There is need, therefore, to define more sharply than we have yet done the limits of the two fields. It has always been the function of the national organization to carry on those things that in their very nature over-reach the field of any local organization. This must be an underlying principle today. It is also the function of the national organization to be the channel through which religious privileges may be equalized as between areas that need assistance and those that are able to give it. This is another principle in the delimitation of respective fields.

Another question before us is, To what extent can the Protestant forces cooperate in our common task? We recognize clearly that our denomination has its own distinctive contribution to make to America's life, and we must not fail. At the same time we must recognize the fact that many tasks can be carried on more effectively either by mutual agreement or actual cooperation. The Federal Council of Churches, the Home Missions Council and the Women's Home Mission Council, were all in their infancy 25 years ago. Their present position is a measure of the growth of the spirit of cooperation.

Another task is that of distinguishing truly missionary projects from those which do not serve a missionary purpose. Not every place that needs help is a missionary project and not every place in which money can be spent is a wise place to spend Home Mission money. In some places the task of planting churches has been too well done. Communities have not always developed as was anticipated. In other communities the situation has radically changed. In these days of limited financial resources, such funds as we have must

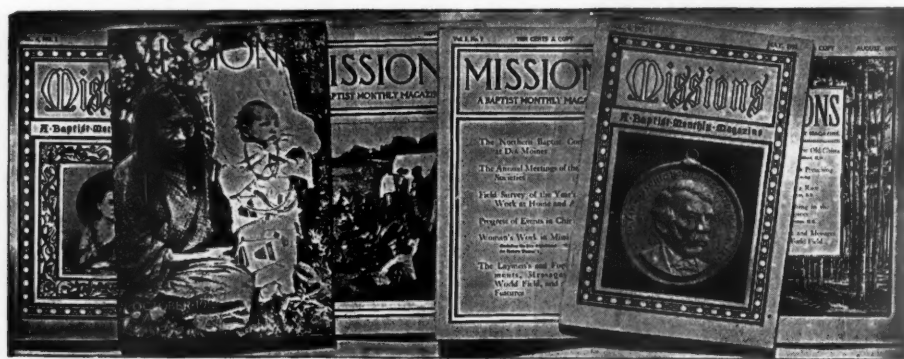
be applied in the place where they will serve the largest interests of the Kingdom.

One of our great opportunities is that of strengthening the hands of our ministers. Changing situations are often baffling. Men are frequently far from associates and feel desperately alone. New methods of achievement need to be developed. Conferences of men with like problems will be of tremendous value. Ways must be found in which the men who are carrying the load can be strengthened for their responsibilities.

Another great need is the improvement of our methods of work. The Home Mission Societies have a definite contribution to make to this study. The entire program of churches of varied types or serving various types of communities must be given constant study. Better methods must constantly be found for accomplishing purposes that are as old as the gospel.

Evangelism always has and always will be a primary responsibility, but we face the fact that our evangelism is not as fruitful as it has been in some periods of the church's history. Some will say that the times are unfavorable; but it may also be due to the fact that we have not learned how to be effective in these times. We must constantly study new approaches that offer some promise of increasing our efficiency in this great field.

Progress lies in making each achievement the ground on which we stand to reach to something higher. The history of the past 25 years is a guide to the years that lie before us. With the highest respect for the past and with the fullest realization of the difficulties of the present, we turn our faces to the future and, with the fullest trust in God, we press on to new achievements.





# NEW RIVALS TO THE CHRISTIAN FAITH



*Contending with new rivals to the Christian faith, adventuring into new areas of life, building more enduring foundations through cooperation, are some of the features of the vast change that the past 25 years have brought to Christianity's world mission*



By KENNETH S. LATOURETTE

**P**ERSPECTIVE is useful. In these years of missionary depression it is easy to become despondent. When one looks back over a quarter of a century, however, and brings the entire world into his purview, a far different picture appears. To portray that picture in all its details would require several volumes. Its most striking outlines, however, can be quickly, even though inadequately, sketched.

The feature which for most Christians in the United States would stand out in the foreground is that of board incomes. Until the World War they had shown a tendency to increase. Although they fluctuated and never were adequate to the needs, nevertheless when measured by five-year periods, they have displayed a fairly remarkable growth.

Then came the World War. Money for benevolent purposes in "War Work" was poured out voluntarily in astounding streams. Many believed that this idealism and generosity could be turned into channels which would permanently build toward a better world. It was the era of the Interchurch World Movement, of the Methodist Centenary Fund, of New World and New Era Movements. Under that stimulus the incomes of boards mounted rapidly. Hundreds of new missionaries were sent out. New stations opened and missions provided with fresh physical plants. In a few years, and before the world-wide financial depression overtook us, incomes began to decline. The causes were many, but an obvious one was the almost inevitable reaction from the high-pressure promotion which followed the War.

Then came the depression, during which incomes have even more sharply fallen off. Only recently have some of them begun again slowly to

mount. However, it is important to recall that even now, after five years of depression, the percentage of national income which the American people give to foreign missions is approximately the same as that of the pre-war years. It is also encouraging to recall that in Great Britain, from which, next to the United States, the largest proportion of mission funds is derived, the receipts of the boards have held up amazingly well and have experienced no such marked slump as in America. Some of the societies on the Continent of Europe have also had most heartening records.

A second feature which stands out prominently is the slowing down of occupation of new territory. The most prominent missionary slogan 25 years ago was "the evangelization of the world in this generation." We heard much of "unoccupied fields" and "the regions beyond." In some missions this had led to a superficial "extreme policy"—the opening of many small stations manned by foreigners, but with little emphasis on building a church and placing responsibility squarely upon its shoulders. This has been altered, especially in the past decade, to an "intensive policy"—fewer and better staffed stations, with emphasis upon indigenous leadership. In most missionary circles we now hear little of "the evangelization of the world in this generation." Few new stations and still fewer new fields are being opened.

In many ways this is highly unfortunate. We Christians are untrue to our Master and our Message if we ever dream and plan in any lesser terms than "to every creature." It may be an ominous sign of waning zeal and conviction that we have ceased to "enlarge the borders of our tents." However, the situation is neither so simple nor so discouraging as this would imply. In other ways we

have occupied new frontiers, not so much in terms of geography as in fresh areas of life.

In some of these new areas of life the past quarter of a century has witnessed notable advances. More seriously than ever before the Christian forces of the world have attacked outstanding evils and have sought to eliminate them. Among these are race prejudice, war, and economic injustice. We have seen fresh attention to the problems of rural communities. Something of the significance of this latter movement becomes apparent when we remember that the vast majority of the population of the lands to which missionaries are sent depend directly upon agriculture for a living. Of this attention to rural needs the flourishing school of agriculture and forestry attached to Nanking University, the extensive travels and numerous conferences of Dr. K. S. Butterfield under the International Missionary Council, and the Agricultural Missions Foundation are notable evidences. We have witnessed, too, marked advances in certain types of education under missionary auspices. Such have been the growth in Christian higher education in China, the remarkable increase of Christian schools in Africa, and the improvement in standards of education in many institutions and areas.

Although the 25 years have spanned a period of adventuring in fresh areas of life, they have also seen the beginning of a changed status of the foreign missionary. This was inevitable and to be welcomed. The wave of the white man's political and economic domination which submerged so much of Asia was doomed to recede. The peoples of the Near East, India, China, Japan, and the Philippines were certain to reassert their independence. The process has been hastened by the weakening of Europe by the Great War. With the decline of the power of Western governments and their lessening control over commerce, industry, and finance, the foreigner must also become less prominent in education, hospitals, and the church. In China and Japan especially, the foreigner has been passing over administrative and executive positions to the nationals.

The day of the missionary has by no means ended and he will be needed for many years to come. His functions, however, are changing. They are no less important than before, but more and

more they are being filled under the direction of the indigenous church and its leaders.

Hand in hand with these changes in the status of missionaries has come the growing independence of the younger churches. That is again the fulfilment of the dreams of the missionary body. For years we have declared one of our major objectives to be the founding of self-propagating, self-supporting, and self-governing churches. The past 25, and especially the past 15 years, have seen great strides in the achievement of self-government. Able leaders are emerging, partly because of the far-sighted planning of missionaries and mission board executives of earlier days. Self-support has come more slowly, but it is also growing. With the decline of foreign funds due to the falling incomes of mission boards, many of the younger churches have heroically assumed heavier burdens. Their giving has by no means entirely made up for the losses sustained because of the decreased contributions from America and Europe. These losses, however, would have been far greater had it not been for the way in which the younger churches have risen to the emergency. The younger churches, too, are increasingly self-propagating and are taking on the responsibility for the evangelization of their own countries. The declining support from the Occident has been paralleled in many areas by an increase in the number of conversions. The younger churches are coming of age. They are also beginning to make spiritual contributions to the older churches. The mission of the Indian churches to Great Britain a few months ago, and the repeated and always welcome visits of men like T. Z. Koo, Herman Liu, and others to America and Europe are but some of the more recent and more prominent examples.

Still another notable development has been the growth of cooperation between mission boards and among the younger churches. These 25 years have seen, indeed, almost the entire course of development of our present remarkable machinery for cooperation. They have included the World Missionary Conference at Edinburgh in 1910, the resulting continuation conferences and committees, the organization of most of the existing National Christian Councils, of the International Missionary Council, and its epoch-making meet-

ing in 1928 at Jerusalem. Dr. John R. Mott is now speaking of a fresh advance to what he calls the third stage of missionary cooperation. All this is of major importance. The oriental churches are still such small minorities in their respective populations that they greatly need the fellowship which arises from close contacts with other Christians the world around made possible by this cooperation. Many tasks, moreover, can be much better undertaken together than by single denominational bodies. The next quarter of a century should witness even greater cooperation.

Finally, these 25 years have seen the rise of fresh rivals to the Christian faith. A quarter of a century ago the missionary forces regarded as their chief opponents the ancient non-Christian religious systems of mankind—Islam, Hinduism, Confucianism, Shintoism, and Buddhism. All these are still present. Some of them have been

appreciably weakened. New rivals have emerged, however, which, if not religions in the older sense of the term, yet make difficult or impossible allegiance to the older systems. Some of them demand of their adherents an enthusiasm and a singleness of devotion which are almost religious in quality. Secularism, Communism, Nationalism, Fascism, Nazi-ism, and the totalitarian state together threaten the very existence of Christianity not only in lands which we once chose to designate as non-Christian but in countries which we have called Christian.

Here are to be found the chief challenges to Christianity at the present time. Here, too, it would seem, is to be the major battle front in the years immediately ahead. In the light of the long history of our Faith, however, and of the achievements of the past 25 years, we can face that future with hope and confidence.



## THE RECORD OF AN UNSWERVING PURPOSE

*How MISSIONS started as a magazine that was to be missionary and how it unswervingly maintained its purpose through all the vicissitudes of the years*

By HOWARD B. GROSE

**I**N THIS 25th anniversary issue of MISSIONS it is fitting to recall how the magazine adopted from the beginning a definite editorial policy and maintained it unswervingly throughout the quarter century.

The first issue of MISSIONS appeared in January, 1910. For many weeks before that it had become increasingly clear that all the missionary interests of the denomination had to be fairly, impartially and effectively presented from month to month. This had often been discussed but never before been actually attempted. Skeptics

were not wanting, as Dr. Haggard has already pointed out. To maintain a nicely preserved balance between the various societies and movements engaged in the one cause of missions called not only for an impartial judgment and spirit, but also for a comprehensive knowledge and continuous study of the missionary enterprise in its world wide areas and significance. The responsibility was fairly appalling. How it was met the record of the years now reveals.

The subject of editorial policy was approached with some pretty positive predilections. One was



a firm belief in personal journalism. This was strongly in evidence in the religious publications of 25 years ago. Subscribers wanted the "feel" of individuality, the touch of personality through the printed page. My aim was to create a friendly atmosphere that should carry through all the contents.

The first point and main purpose of the magazine was clear and not debatable: MISSIONS was to be *missionary*! First, last and always—unswervingly, insistently and consistently missionary!

That sounds easy to say and seems simple to do; but it was not so easy or simple at times, when denominational movements and differences developed, and interdenominational experiences such as the Interchurch World Movement wrought confusion and uncertainty. This expansive movement was essentially missionary, and MISSIONS gave it welcome and support in accordance with the action by our denomination. It was another matter when the *World Outlook* as its magazine swelled out in a size and display hitherto unknown, and aimed to absorb the denominational lesser lights and become the only world publicity organ. MISSIONS could not see the advantage of merging in such a combination. And when the editor was obdurate and unconvinced as to the value of such a merger to our own cause as compared with the more humble but single-purposed MISSIONS, influence and pressure were in vain. In this issue and at all times when it was sought to divert the magazine from its saving objective, the Committee on Publication came to the rescue. It is due that loyal body to say that the relations were always those of cordiality and confidence. MISSIONS was too strongly entrenched in denominational favor to be dislodged.

That was perhaps the most serious attempt at diversion, but it was not the only one.

The growth of the Northern Baptist Convention naturally suggested to some people the desirability of broadening MISSIONS into a convention organ. The answer was always that supreme condition, "missionary."

During the period of theological controversy, many inquiries were received, "Where does MISSIONS stand?" and "Why doesn't MISSIONS

take sides in this controversy?" No notice was taken in the magazine, but courteous replies were sent by letter, explaining the policy and the reasons for it. Devoted to the one great cause of missions, controversial discussions could not be engaged in without recreancy to its trust. The whole tone, temper and evangelistic outreach of MISSIONS was the answer.

One result was that by holding steadily through all changes to this singleness of idea, MISSIONS came to be praised publicly as a denominational stabilizer in days when a stabilizer was needed and appreciated. I am glad to believe that such an estimate is justified.

Next to the main objective, I believed that the magazine should be cultural in appearance and contents, thoroughly human and open-hearted. It should minister to the best in people, and seek to bring them into a sense of personal relationship to mission fields and missionaries. The magazine was to have a heart that ever beat warmly for the work and workers. The ties that grew and the messages that came have been very precious and rewardful.

Sometimes questions were raised as to advocacy of such movements as the Federal Council, Prohibition, the YMCA, the YWCA, and others. In reply it was made clear that the magazine's definition of missionary included all the larger moral and religious movements which affect the life of humanity. In its very first year MISSIONS had the privilege of being represented at the World Missionary Conference at Edinburgh and of reporting that unprecedented gathering with a completeness new to missionary publications.

For editorial topics and treatment, tested by the missionary standard, I appeal to the record. I well remember the hours spent on the magazine's first editorial: "The Mission of Northern Baptists." So carefully was that thought out that its points are applicable today, and I cannot close this reminiscence more aptly than by this quotation from it:

"The mission of the Northern Baptists is twofold: *first*, to help develop in America a Protestant character worthy of Christ; and *second*, to bear their full measure of responsibility for the evangelization of the world."

# FACTS AND FOLKS

*In spite of many handicaps* and its isolated location in a desert region, the Alturas Baptist Church, California, conducted a successful vacation Bible school. Material of all kinds was scarce and hard to get. Only three adults could be secured to teach. Other teachers consisted of high school boys and girls who donated their services. The enrolment of 91 was the biggest so far recorded. Mrs. Philip Schwabenland, wife of the pastor, was in charge. The school closed with an exhibit and a picnic on the parsonage lawn.

• • •  
*Greatly improved transportation* is reported by missionaries in the Philippine Islands. Rev. H. W. Munger writes that the trip from Manila to Iloilo, which formerly required 36 hours on uncomfortable, small, dirty steamers, is now made in 20 hours on a handsome, new and modern ship. Moreover, airplane service has been inaugurated linking our mission stations on the Island of Panay with Manila with a trip of only a few hours. From Iloilo one can fly to Bacolod in 15 minutes.

• • •  
*During the 25 years* and more that Dr. Robert Routledge has spent in Cuba, in the midst of the turmoil of the black revolution of 1912-13, the Chambelona revolution of 1917 and various others up to the big revolution of the past year, his work has never been molested in any shape or form. It is held in high esteem not only in Camaguey and Oriente, the two provinces in which he works, but elsewhere. "I have had letters addressed to me," he writes, "as Robert Routledge, Colegios Internacionales, Cuba, which came by

## News brevities reported from all over the world

way of Havana. I received them without any difficulty. So we are well-known throughout the whole island and respected for the work we are doing."

### Leprosy is being cured in South China

Leprosy, for centuries one of mankind's most terrible and loathsome diseases, is slowly yielding to treatment. Dr. C. E. Bousfield of the Baptist Mission Hospital at Chaoyang, South China, holds a leper clinic every Monday morning. He writes that he now has 70 leper patients on his records. Some are completely cured and no longer come. Others are so far on the road to recovery that it is no longer necessary for them to come every week. Still others live at such remote distances that they can come only at infrequent intervals.



The picture is that of a patient who has made a splendid recovery. "The new white skin can be seen on both hands," writes the doctor, "although some of the finger tips are permanently gone."

*It is estimated* that more than 2,000 children live on the streets of Rangoon. In the dry season they sleep on the walks or under the night bazaar stalls. In the rains one wonders where they do sleep. They rummage through the garbage cans on the streets for their main sustenance and steal when they can. The Street Boys' Refuge Society is attempting to help these waifs. Mrs. D. O. Smith writes that a group of societies have banded together and have provided a home for them and are trying to provide decent living conditions. They are being taught useful occupations. The Y.M.C.A. is doing most of the managing of the project.

• • •  
*Reports from India* indicate an increasing interest among the masses in the education of girls. Heretofore separate schools had to be maintained for girls on account of *purdah* and other social customs. In recent years the demand for girls' education has outrun the facilities in girls' schools. Today nearly 100,000 girls are attending boys' schools. The Baptist Coles-Ackerman Memorial Boys' School in Nellore was one of the first to admit girls. In the Madras Presidency alone more than 51% of girls in school are registered in boys' schools.

• • •  
*For the first time* in the history of Puerto Rico Baptists a layman has been elected president of the Baptist Convention. The new president is Mr. Andres Montalvo, a teacher of mathematics in the University High School. For many years he has been active in the church in Rio Piedras, as a Boy Scout leader and as superintendent of the Sunday school.



# THE LIBRARY

## Reviews of Current Books and Book Publishers' Announcements



*Revolution and Religion*, by ADOLF KELLER, comprises the L. P. Stone Lectures delivered at Princeton Theological Seminary. In a masterly way the author vividly interprets the religious life of the Protestant church in Europe, appraises the religious movements and their leaders, and discusses the fundamental principles underlying the revolutionary events now so prevalent abroad. The five chapters in the volume are packed full of informing and challenging material. It is an indispensable book to laymen and ministers who would follow the trends of religious thinking today. (Revell; \$2.)

*The Protestant Churches and the Industrial Crisis*, by EDMUND B. CHAFFEE, is a timely contribution to the perplexing subject as to just how religion applies to economics. Back of its writing are 15 years of work by the author as Director of Labor Temple, New York, with folks of the sort not commonly seen at church. He was assisted also by the discussions of a group of New York's younger ministry who were concerned about how the gospel could be applied to the problems of our disturbed time. The book discusses unemployment as a crime and a menace; traces war back to its economic roots; shows what the profit motive involves; reveals the rôle of machinery in the present crisis; and sketches the rise and progress of American radicalism. Many current books do this, but Mr. Chaffee goes further and shows what can be done about it by the Protestant churches. When the Religious Book Club chose this volume, they not

only gave recognition to a fine piece of religious literature but also did a great service in calling attention to this vigorous and searching message for our times. (Macmillan; \$2.)

*The Challenge to Liberty*, by HERBERT HOOVER, is a thoughtful discussion of liberalism (by which the former President means the American conception of liberty in political, social, economic and religious affairs) and the forces which he believes are operating to undermine it. Unfortunately its injection into the present political situation in the United States will make it difficult for many readers to give the book an unprejudiced appraisal. Some of its conclusions may therefore not receive the serious consideration they deserve. For example, in discussing the relationship between liberalism and world peace, Mr. Hoover says:

The destruction of democracies and the rise of despotisms since the World War have largely destroyed the world efforts at organized peace and disarmament. Liberalism is the surest hope of peace. Not in a hundred years have the great democracies of the world gone to war with each other.

It is an unusual book, both timely and untimely, depending on one's political viewpoint. Whatever the reader's affiliations, it merits serious and reflective reading. (Scribner's; \$1.75.)

*For Such a Time as This* is a book of 120 pages that every pastor will wish to read. It publishes in full the seven important addresses at the Rochester meeting of the Northern Baptist Convention, as delivered respectively by

President W. S. Abernethy, C. W. Kemper, J. W. Nixon, E. M. Poteat, Jr., H. C. Phillips, A. K. de Blois, and R. I. Wilson. As the Foreword states, "those who heard these addresses will be eager to spend more time with them by means of this volume." Those who were not present now have an opportunity of reading that which made the Rochester Convention so informing and inspiring. (Judson Press; 30 cents.)

*Financial Recovery for the Local Church*, by JULIUS E. CRAWFORD, is a sane, reasonable, practical and workable discussion of church finance. The author is a member of the United Stewardship Council and Director of the Stewardship Department of the Methodist Episcopal Church, South. He has done an admirable piece of work. Any church following this book as a guide will find its way back to "financial recovery," if a way can be found. All his suggestions have been tested and tried. Every church should study this book before launching its financial campaign. All our church officers ought to read the chapter on "The Support of the Ministry." Nothing more timely has ever been written. (Cokesbury Press; \$1.)

*We See Jesus*, by WILLIAM PIERSON MERRILL. The stream of sermons continues to pour from the Harper press. This 24th volume in the monthly series is by the well-known pastor of the Brick Presbyterian Church of New York. There are ten sermons in all. The book's title is that of the first. All are timely, penetrating, vital utterances. (Harpers; \$1.)



*Jesus and the Word*, by D. RUDOLF BULTMANN. The author is not interested in the personality of Jesus. While he is quite sure that Jesus really existed, he does not believe "that all the words which are put into His mouth were actually spoken by Him." The title of the book is therefore misleading to the conservative reader. The author is Professor of New Testament in the University of Marburg, Germany, is a convinced Barthian and he proclaims a strong doctrine of the sovereignty of God. After briefly tracing the historical background, the author advances at once to the discussion of Jesus' teaching. He sees them as belonging in three concentric circles of thought. He therefore organizes his book into three sections: The Coming of the Kingdom of God, The Will of God, and God—Remote and Near. The Kingdom of God is a gift of God to man rather than man's achievement. Men enter it by their decisive choice to do the will of God. Such believers find God near and friendly as well as remote and far above the world and man. In the last section are discussed such practical aspects of Jesus' teaching as Providence, Divine Justice, Miracles, Prayer, Faith. The main issue of the book is the present demand made on us by the central purpose of Jesus. (Scribner's; \$2.)

*Sun-Wu Stories*, by MRS. LILLIE SNOWDEN BOUSFIELD, is an inti-

### BOOKS WANTED

Benedict College, under the auspices of the American Baptist Home Mission Society, is rebuilding its library. If you have any number of used books they will find an acceptable place on the shelves of this library.

J. J. STARKS, President  
Benedict College Columbia, S. C.

### STORY TELLING LESSONS

by Henry Edward Tralle, M.A., Th.D.

The author shows how to tell teaching-stories artfully and effectively. He also shows the value of the story in Religious Education in the Sunday school, the home, or the pulpit, as well as how to select, arrange, analyze, grade, and classify stories.

In this second printing, Doctor Tralle has rewritten the last chapter, and under the title of "Bible Story Telling," he gives helpful pointers on presenting Bible stories with understanding and true reverence. Cloth, 75 cents

### JESUS AND THE LIBERAL MIND

by Edwin McNeill Poteat, Jr.

(Judson Press Sermon Series)

American Baptists are furnishing their full share of prophets for "such times as these;" brilliant young preachers who are very much alive to what is going on and very earnest in having things go on in Jesus' way. Notable among them is the author of this book. It will be found that "liberal" is here liberally interpreted. "The liberal mind" affords Dr. Poteat a good light to throw upon certain distinguishing traits of Jesus. This he does in ingenious, illuminating, striking messages. It is a book that will be talked about. More than that, it will help those who read it to a better understanding and appreciation of the Lord Jesus Christ. Cloth, \$1.00

### TODAY'S JESUS

by Carl Wallace Petty

(Judson Press Sermon Series)

When Doctor Petty preached, he plunged you at once into a torrent of striking, beautiful language that was burdened with all sorts of new and old truths, expounded in the simple yet strong Christian faith that was his. The cheer of his overflowing vitality held you until the end of his discourse. Much of his strange eloquence and personality is preserved in these sermons. Doctor Petty was nothing if not contemporary. He stood in the midst of our perplexed, troubled, amazing time, attentive to all its voices — the voice of his Saviour out-echoing them all. The ageless Jesus was to him fully adequate for today. Cloth, \$1.00

### FOR SUCH A TIME AS THIS

Addresses Before the Rochester Meetings of the Northern Baptist Convention

The addresses at the Rochester meetings of the Northern Baptist Convention were truly "for such a time as this." In order to meet the demand for their publication, and also that Northern Baptists might be better able to carry forward the program for the coming year, they are now available in permanent form. Paper, 30 cents

### THE AMERICAN BAPTIST PUBLICATION SOCIETY

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ORDER FROM OUR NEAREST HOUSE

mate picture of a missionary's life. The writer is the wife of Dr. C. E. Bousfield of the Baptist medical mission to the Hakkas in South China. Husband and wife together early won the confidence and hearts of the Chinese in a remarkable way. How it was done is told in these pages with characteristic charm. During the troublesome periods in China the Bousfields had to pass through many trying and perilous experiences. The physical breakdowns resulting are a revealing part of the chronicle. Tremont Temple, Boston, built the Hospital at Sun-Wu, and Dr. and Mrs. Bousfield have been its missionaries for many years. They belong to the type of missionary that will always be in demand. The stories are from life and simply told, real human documents. Cop-

ies of the book may be had from Rev. Neal Bousfield, Ellsworth, Me., R.F.D. No. 2, at \$1 postpaid.

### Books Received

The Secret of Victorious Living, by Harry Emerson Fosdick; Harpers, \$1.50.  
Deeds of Daring, by Archer Wallace; Harpers, \$1.00.  
Sadhu Sundar Singh, by C. F. Andrews; Harpers, \$2.00.  
Southern Baptists in the Great Adventure, by T. B. Ray; Baptist S. S. Board, Nashville, \$1.25.  
Realistic Theology, by Walter Marshall Horton; Harpers, \$2.00.  
Christianity and the Social Process, by Shailer Mathews; Harpers, \$2.00.  
All in the Name of God, by Everett R. Clinchy; John Day Co., \$2.00.  
Modern Man's Worship, by Bernard Eugene Meland; Harpers, \$2.50.  
Urban Organization of Protestantism, by W. C. Hallenbeck; Harpers, \$1.50.

## Everybody Wants Missionary Recovery

**W**HEREVER the Presidential Parties have appeared they have given emphasis to the missionary recovery note. President Shaw has made much of the principle that nothing is more important than a revival of the missionary spirit and that a resumption of the forward movement on the part of Christian organizations is a goal which the churches are bound to set for themselves. Dr. Shaw is firmly convinced that it is perfectly possible for Northern Baptists to accomplish all that is proposed, and a good deal more, if they so will. He says:

This denominational program of ours is quite within our capacity, if we set ourselves to it. We are told that Christianity is at the cross-roads; that faith is on trial in these critical times. Christianity has always been at the cross-roads; faith has been on trial at all times. The trouble is not with outward circumstances but within ourselves. . . . It is possible to demonstrate the essence of Christianity, even in this world in which we are now living. It is possible, with concerted Christian effort, to accomplish mighty things—even to the overthrowing of the liquor traffic.

He paid tribute to the clear-eyed, quick-thinking young people of today, who see through shams—be they political, economic, or spiritual.

### A Popular Pageant

Approximately 1,000 copies of the pageant, "Hitherto—Henceforth," by Rachel L. Dithridge, were shipped from the New York office alone.

When these are added to copies distributed to churches from the state offices, the result is a significant indication of active interest in the "Live It Through" program.

While this pageant was intended primarily for use during the Thanksgiving season, it is suitable for use at any time during the year. It may readily be adapted to programs of varying length, as the seven episodes into which it is divided may be used separately if desired.

### Have You Sent for Your Copy?

The new *Book of Remembrance* for 1935 has on its cover a map of the world dotted with stars to indicate the various fields of Northern Baptist missionary activity.

Orders may be sent to any branch of the American Baptist Publication Society, remitting the price of 25 cents per copy.

As the edition is limited to a number that will meet the probable demand on the basis of last year's sales, those who want to be sure of possessing the new book should place their orders without delay.

### Successful Presidential Tours

The three Northern Baptist Presidential Parties finished their November tours with a record of well-attended meetings that had brought out the leading and active Baptists of each locality visited.

The party, led by Vice-President Gordon Palmer, had a change of personnel in the course of its tour in consequence of the illness of Charles A. Wells, who was obliged to leave at Omaha. His place for the last three meetings was taken by Rev. R. T. Capen of Swatow, South China. There were profitable and interesting meetings in the mountain states, especially at Salt Lake City, Pocatello and Laramie. The largest meeting was at Salt Lake City, where the church was well filled with younger people.

Mrs. LeGrand's party encountered a small attendance at Des Moines, but well-attended meetings in Sioux City, Sioux Falls, Minneapolis and Grand Forks. Sioux Falls had good crowds all day and an attendance of at least 250 at night. Some people traveled 300 miles to be present at Grand Forks. In that area the party heard no discouraged talk, in spite of the hardships of a year of drought.

The party led by President Avery A. Shaw made an auspicious start in Portland, Maine, with a large attendance at all sessions. At Bangor the conference was the largest attended Baptist meeting ever held there, outside of the State Convention. Delegations came from points as far distant as 200 miles. Two people took the floor to demand that a missionary offering be taken to help achieve the recovery of lost missionary ground.

### Start Now for Pledge Week

One of the most useful Baptist publications that is available free to every church is *A Manual for an Every Member Canvass*. Each year more churches apply for and use this practical little guide, which by repeated revisions has come accurately to represent the best judgment of the Baptist ministry.

A church that proposes to obtain the maximum benefit by following the procedure outlined in the Manual should organize its Every Member Canvass during the month of January. The Week of Prayer is January 6-12. Not later than the week following—January 12-19—the quantity of Every Member Canvass material required should be definitely ascertained and an order placed with the State office. All of the activities for January suggested in our

denominational calendar for the year will help to prepare the minds of the people. Those suggestions include daily reading by families of the January book, *Harvests*; cottage prayer meetings, a missionary pageant, and church night and school of missions programs.

Simultaneous Pledge Week is March 10-17. Three weeks before Pledge Sunday all literature should be in the hands of the com-

mittee. This means that the distribution of literature can begin on February 17, by which date various other steps should also be taken as outlined in the Manual, including an analysis of the financial condition of the church.

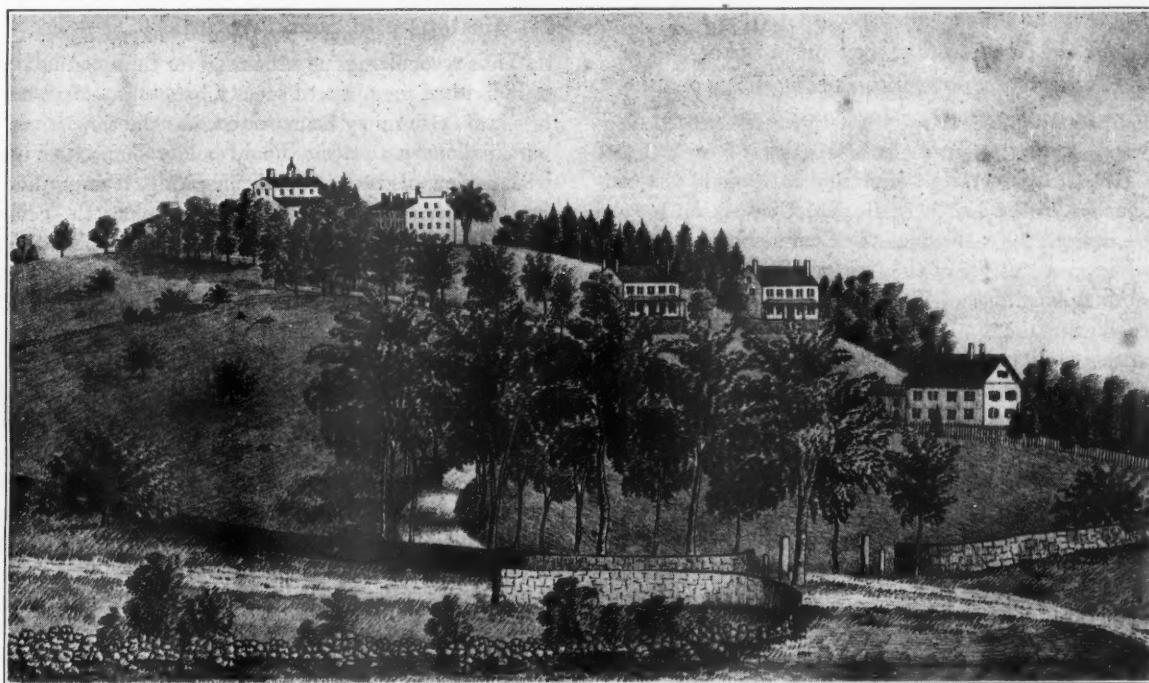
All that is to be done in February and March will be done the more easily by the church that gets its preparations for the Canvass well started in January.

### They Held 23 Fireside Forums

In the Richmond Hill Baptist Church of Richmond Hill, N. Y., Rev. Charles F. Banning, D.D., minister, there was keen interest in the Fireside Forum idea. A paragraph in the church bulletin said: "Fireside Forums are being held in 23 homes of our church this week. Every member has been invited to a home. Let's make it a great fellowship week!"

## CAN YOU IDENTIFY THIS PICTURE?

*MISSIONS will give a year's subscription to the first three persons who send in a correct identification of this photograph. If a winner is already a subscriber, his or her subscription will be extended for another year, or it will be assigned on request to a friend. Winners in a previous month's contest are not eligible.*



*The above picture has been taken from the files of used cuts in MISSIONS' office. Can you identify it by telling what the scene is and where the photograph was taken?*

Owing to the varying post office delivery dates throughout the country, the date when the magazine arrives and the postmark on the return envelope are determining factors.

Contestants should indicate *the precise date when the magazine is received.*

*Address MISSIONS Picture Contest, 152 Madison Avenue, New York City*

For the correct title to the picture in the November contest and prize winners, see page 63



# Baptists and Christian Social Action

*Will there be agreement or disagreement?*

A DISCUSSION OUTLINE BY THE COMMISSION ON CHRISTIAN SOCIAL ACTION

NOTE.—*The Northern Baptist Convention at Rochester appointed a Commission on Christian Social Action. (See MISSIONS, June, page 328; September, page 430; October, page 477.) At the Chicago meeting of the Convention's new Executive Council, held December 12, this Commission outlined a series of topics and questions.*

*In view of the controversial character, the wide scope and the far-reaching implications of many of these questions, MISSIONS publishes the outline, believing that its readers will be glad to know in advance what the Commission is thinking and along what lines its formal report will likely be presented to the Convention at Colorado Springs. If you do not approve some of the questions the Commission is raising, now is the time to voice your opinion.*

*It should be distinctly understood that this is not an adopted report, but a preliminary outline of topics and questions for consideration.—ED.*

IN ORDER to ascertain the present attitude of the constituency of the Northern Baptist Convention toward the social problems with which the Commission is expected to deal, representatives of the Commission will participate in sectional meetings of Baptists whenever opportunity affords during the Fall, Winter and Spring of 1934-35. The attempt will be made to discover what social problems are under consideration by the churches and church members represented at such gatherings. Opinions of representative Baptists will be gathered concerning the action which churches and church members should take at this time or in the immediate future.

The following topics and questions are therefore suggested for consideration:

## 1. Marriage and Family Life

In what ways has the church been responsible for the failure to maintain Christian ideals in the home? Is restoring the family altar feasible today? What bearing does the habit of "grace before meals" have upon the character of the members of a family? Can parents be appealed to legitimately and successfully to attend church as an example to their children?

What attitude should the Christian take toward marriage and divorce? To what extent should marriage be considered a sacrament rather than a legal convention? What grounds for divorce should be considered adequate by the Christian? Would making marriage more difficult and divorce easier help or hinder? Should the Christian

take a different attitude toward divorce when children are involved from that displayed when the home is childless?

What attitude should the Christian take toward birth control? If knowledge of the truth shall make men free, what justification has the Christian for refusing to permit the spreading of modern scientific information concerning conception and contraception? Is the average Christian sufficiently informed regarding the significance of the sex life of men and women, boys and girls, with respect to their value as members of society? Should the Christian be more concerned about the motives than the methods of birth control? In what respects is the limitation of offspring a private affair and in what respects is it of public concern?

In face of the modern tendency toward dissociation of the interests of the individuals in the family, what can the Christian do to increase the unity of the home?

## 2. Missions and Social Action

While recognizing fully the need for the spiritual renewal of individual members of society before any large measure of social action may be expected, has the time come when our missionary agencies should boldly shape their policies with a view also to definitely inspiring, training and supporting men and women who will explore the economic, moral, racial and international problems, publish the facts, lead in working out programs for their solution as well as help provide the essential moral and spiritual dynamic?

Should the various mission agencies accept responsibility for ascertaining the actual social conditions in their respective areas, in cooperation with other Christian bodies, and join not only in immediate relief measures but also in removing the root causes of the obvious social ills? Should our national home mission agencies definitely stimulate the churches to insist on legislation on economic, racial and international questions in harmony with the Sermon on the Mount? Should they ask for changes in our immigration laws that will remove discrimination against Orientals? Changes in our tariff laws in the interest of economic brotherhood?

Has the time come when the foreign mission agencies should boldly attempt to stimulate the Christian forces in other lands to a large program of social action? Should the programs of the foreign mission agencies emphasize not only the ordinary forms of social service but stimulate interdenominational efforts to remove the cause of economic injustice, war, racial hatreds and narrow nationalism?

Has the time arrived when the foreign mission agencies should strive to organize Christian young people for movements that will satisfy them in their desire to help make a new world? Are such international movements among young people to be left to groups outside the church?

Has the time come when mission agencies should recast their policies with a view not so much to the continued occupation of stations or geographical areas as to helping to strengthen any indigenous movements of life and thought that promise to promote the welfare of the entire man? Should young people be given larger representation on the mission boards? Would larger representation of youth result in programs that would appeal more strongly to the young people? Is there danger that without new programs in missionary work, with larger emphasis on social action, the young people will enlist with the non-Christian movements?

Shall we call on our mission boards to take bold steps in social reconstruction at this crucial hour in world affairs?

### 3. Rural Life

While the great majority of problems encountered in rural communities are similar to those of the city, it is nevertheless true that the Christian Church faces certain issues which are more poignant in the former than in the latter.

How can adequate leadership be provided for youth and adults in sparsely settled regions? Should the church take the lead in acquainting people with the resources for adult education and social work? Should the church actively support the movement toward establishment of co-operative economic organizations? Should Baptists aim to have a church in every rural community regardless of the presence there of other protestant churches? In what respects has the Community church been successful and in what respects a failure in ministering to the religious needs of the community? Should the church strive to be the center of social and intellectual life in the rural community? What are some of the causes of rural-urban conflict? What can Christians do about them?

### 4. Industrial Relations

The Northern Baptist Convention placed itself on record in Rochester, May 23-28, 1934, concerning the attitude of Baptists toward the problems of industrial relations in the following statements:

The Commission here inserts the Rochester Convention resolution on Industrial Warfare. (See MISSIONS, September, 1934, page 431.)

How should these splendid aims be realized? Can they be effected without basic changes in the present economic structure? What methods of gaining economic security for the great mass of American citizens should receive our support? Should there be a committee on industrial relations in every church, charged with the responsibility of studying the national and local situation and of developing an enlightened social conscience among its constituency?

Recognizing the fact that the "profit motive" has been an essential element in the attainment of whatever industrial and commercial prosperity our country has enjoyed in the past, and the further fact that many if not most of the employers of labor are still under its sway, what steps should be taken in the immediate future to effect "the subordination of the profit to the service motive?" How much

authority should a national or local economic planning board exercise? What is the function of government with regard to the conduct of business?

What type of labor organization is most desirable to insure satisfactory collective bargaining, the company union, the trade union, or some other? How can sufficiently honest, intelligent and impartial boards of arbitration, worthy of the confidence of both parties in a labor dispute, be created?

To what policy regarding unemployment, old age and disability insurance should Christians give support? Should we work for the establishment of Federal or State funds to which contributions should be made by employers, employees and the general public, or should such funds be raised by levies upon only one or two of those three groups?

If employers and employees both have the right to organize for collective bargaining, should consumers have a similar right?

### 5. Race Relations

Is the assumption of inherent racial superiority by a dominant group anywhere in the world supported by science? Is it justified by Christian ethics? Are Christian ideals sufficient to solve the difficult problems of race relations in America? If so, what are Baptists doing to demonstrate that fact?

Do Baptists know the facts concerning discriminations against Negroes, Mexicans, Orientals or Indians, now being displayed under any of the recovery procedures? What are they doing to prevent such discrimination? What support is being given by Baptists to sound efforts for protecting and promoting the welfare of racial minorities?

What measures can be developed and encouraged to inform and inspire religious, educational, civic and business leaders and the general public concerning the issues involved in racial contacts in America? Are Baptists voicing an unequivocal demand for equal opportunity for all men without regard to race, creed or color, in accordance with the Christian ideal that the abundant life shall be shared by all?

What do you think of this position on the Negro question: *"I am for their having everything that we have, but by themselves"?*

Should there be in each church a committee on race relations charged with the responsibility of ascertaining the local conditions concerning race discrimination and of spreading information regarding such conditions throughout the community? For example, in communities subject to Baptist influence are the libraries, theaters, moving picture houses, hotels, playgrounds, etc., open to Negroes as to others? Should each Baptist church have a specific program for improving race relations?

What might such a program be?

### 6. International Relations

Can peace on earth be achieved in any other way than as a result of good will among men? Pending the universal accomplishment of the complete spiritual regeneration

which alone can realize that much-desired result, how can law and order be established and maintained among the nations of the earth? Should Baptists energetically advocate the immediate participation of the United States in the World Court? The prompt entrance of the United States into the League of Nations?

Should Baptists be isolationists or internationalists? Should we urge our government to cooperate to the fullest possible extent with other nations in efforts looking toward the solution of the world's political and economic problems? Are Baptists opposed to the program of naval expansion now being sponsored by our government? Should the manufacture of munitions of war be removed from private control and placed solely under the control of the state? Should all export of all war munitions be denied at all times? Should all profit in war-time be confiscated?

In a resolution adopted by the Northern Baptist Convention in May, 1934, it was recommended that Baptists sign the following pledge:

"Reserving the right of national self-defense by such means as may seem to me wise, effective and Christian, I, from now on, definitely repudiate all aggressive war. I will cross no national boundary line to kill and to destroy, nor will I support my government in sending its army or navy to do so."

Is there, and should there be any concerted effort upon the part of the denominational agencies to secure the acceptance of this pledge by all in our constituency? Does this pledge mean that those who sign it thereby indicate their refusal to aid in any way the sending of others across national boundary lines to kill or to destroy? If so, would this be construed in time of war as treason? Are Baptists ready to accept the consequence of taking such a stand?

## 7. Politics: Church and State

Do Baptists generally believe that religion should or should not concern itself with political issues? Should such concern, if any, be confined to principles and theories, or should it involve individuals and practice? Can ministers and other church officers speak as individuals concerning controversial issues or political candidates without the implication that they are official representatives of their churches or church organizations?

Are Baptists in general sufficiently informed concerning such governmental systems as representative democracy, socialism, fascism and communism to justify their loyalty or opposition to one or other? Which systems, in theory and in practice, deserve the approval and which the disapproval of the loyal followers of Christ, and why? Can any system be wholly successful unless the individuals in positions of authority and responsibility are intelligently motivated by a Christ-like love, tolerance and sympathy for humanity? What can Baptists do, that they are not now doing, to effect the transformation of society if the answer to the preceding question is in the negative?

In view of the recent rapid extension of governmental agencies for giving meat to the hungry, for clothing the naked and for visiting the sick, should Baptists maintain unaltered their historic position regarding the complete

separation of church and state? Is exemption of church property from taxation a tacit acceptance of subsidy from the state and a violation of the separation principle? If not, on what basis is it justified? Accepting this precedent, is it conceivable that churches might serve safely and well as official channels for the dispensing of public funds for education, medical treatment, social welfare, culture, etc.?

## 8. Education and Propaganda

What are the real distinctions between education and propaganda? Are Baptists generally committed to the principle of persuasion rather than coercion in influencing conduct and moulding character? Are Baptists exerting all possible influence upon the use of all educational procedures to the end that they will lead toward the strengthening of Christian character? What can be done to prevent the prostitution of such educational agencies as the newspaper, the radio and the motion picture to the propagandists who would use them for other than Christian purposes?

What are Baptists doing to aid in the improvement of motion pictures, one of the most effective of all educational tools now in general use? Are block-booking and blind selling truly essential to the prosperity of the motion picture industry, as argued by many of the producers? Is the establishment of a "federal agency to supervise the production of pictures at their source," as recommended in Resolution IVC of the Northern Baptist Convention, May, 1934, the best method of remedying the present unsatisfactory condition of the industry? Should Baptists actively cooperate in the campaign to boycott indecent films?

Should Baptists undertake a scientific study of radio programs to ascertain their effects upon the manners and morals, the vocabulary and diction, the nerves and intellects of listeners, both juvenile and adult, or should they cooperate with existing agencies in this field? What attention is paid by individual Baptists to the habits and desires of the members of their households with respect to their selection of the radio programs to which they listen?

## 9. Temperance and Alcoholic Beverages

What are Baptists doing to increase the spread of scientific information concerning the effects of alcohol upon the minds and bodies of those who use it in moderate or excessive amounts? Is temperance education an important and effective part of the program of Baptist churches at present? Should it be? Should such education be provided for youths, or adults, or both? Should temperance education be required by law in the public schools?

What is the effect of prohibition repeal upon the habits of Baptists and others with respect to the use of alcoholic beverages? What is its effect upon the amount of drunkenness in various communities? What is its effect with regard to safety of our highways? Which, if any, of the various State programs for handling the liquor traffic are proving successful and thus might be worthy of approval?

Is total abstinence or temperance the goal toward which the intelligent Christian should work? Should Christian



forces be marshalled with a view toward restoring a prohibition amendment to the Federal constitution? Are Baptists generally of the opinion that conditions are now better, poorer, or about the same as they were when Federal prohibition was in effect?

### Conclusion

The foregoing questions are obviously intended to provoke thought and comment. No attempt should be made to use them as a clue to the opinions or beliefs of any member of the Commission or of the Commission as a whole. We are still in the opinion-forming stage; our ideas concerning many of the subjects under consideration have not yet been crystallized. With this understanding this outline may be used by local groups.

The Commission is under no delusion that it will be able

in a few months to announce a final solution to all the problems which beset the world, but it hopes to make some contribution toward the solution of some of those problems. Toward that end we covet assistance from all Christians and especially from members of the denomination.

### THE COMMISSION ON CHRISTIAN SOCIAL ACTION

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## A REMARKABLE CHURCH MISSIONARY PROGRAM

*Summarized from a report from the  
Baptist Temple, of Rochester, N. Y.*

By WILLIAM A. HILL

*NOTE.—This interesting summary of what a well-known church is doing in coordinating its religious and missionary educational activities may offer a suggestion and an example to other churches to go and do likewise.—ED.*

**T**HE Baptist Temple, Rochester, N. Y., has launched a planned missionary program that is filled with great possibilities. It covers the period from October, 1934, to June, 1935, and is a constituent part of the Sunday school curriculum. For the first quarter the theme is "Christianity Within the Home." During the second quarter a School of Missions will feature "Christianity Away from the Home." The third quarter will emphasize "Christianity Within the Individual."

For the first quarter the texts are as follows:

*Nursery:* McCullum, "The Nursery Class." *Kindergarten:* Closely Graded Lessons, "The Little Child and the Heavenly Father." *Primary:* Closely Graded Lessons, "Doing Our Part at Home." *Junior:* Keystone Graded Lessons, "Working Together in Home and School." *Junior High:* (Intermediate) Closely Graded Lessons, "Religion in Everyday Life." *Young People:* "Christian Fellowship in the Family," by Yarrow. *Adults:* "The Home and Christian Living," by Hayward and Hayward; "The Christian Family," by Fiske; "Problems in Christian Parenthood," by Montgomery.

From January through March the School of Missions will use the regular Mission Study texts. Foreign Mission texts follow:

*Nursery:* Continued with McCullum's text. *Kindergarten:* Part 2 of "The Little Child and the Heavenly Father."

*Primary:* "Kin Chan and the Crab," by Bertha Harris. *Handwork:* "Making a Japanese House." *Junior:* "Our Japanese Friends," by Ruth Seabury. *Handwork:* "Picture Map of Japan" and "Japanese Life Panel Posters." *Junior High:* "A Course on Japan," by Nona Diehl; "Japan and Her People," by Ethel Hughes. *Young People:* "Typhoon Days in Japan," by Spencer and Spencer. *Adults:* "Christ and Japan," by Kagawa; "Japanese Women Speak," by Kawai and Kubushiro; "Suzuki Looks at Japan," by W. C. Lamott.

Home Mission texts follow: *Primary:* "Oriental Friends in United States," by Katherine Adams. *Handwork:* "Other Girls and Boys—Cut-outs for Little Folks." *Junior:* "Japanese Here and There," by Margaret Forsyth. *Handwork:* "Village Cut-outs: Chinese and Japanese Villages." *Junior High:* "Orientals in the United States," by Philip Payne. *Young People:* "Out of the Far East," by Allan A. Hunter; "Land of All Nations," by Margaret Seebach. *Adults:* "Orientals in American Life," by A. W. Palmer; "What Do You Think About Orientals in the United States?" Pamphlet for only 10¢. Good for discussions.

During school of missions quarter, one Wednesday night each month will feature an historical study of Christian Missions from the earliest times. Topics are as follows: "The Beginning and Expansion of Christianity"; "First European Christian Ventures"; "Protestant Missionary Revivals"; "The Rise of American Protestant Christianity"; "When Protestant Missionaries Penetrate Africa"; "Christian Missions Down to Date."

Materials and subjects for the third quarter, "Christianity and the Individual," are now being planned. It is confidently hoped that the program as outlined will accomplish much in helping the boys and girls to become future exponents of the missionary enterprise.

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## Graduate Nurses in Demand

This year the Civil Surgeon at Tavoy has arranged for more nurses to do the work at the hospital there, and, because in some other place where he was stationed he found our graduates so valuable, he asked us to recommend some for the work in Tavoy. So, one after another, three of our girls went down to Tavoy to join the one already there. One of them is from a Buddhist home and her people, although promising not to interfere with her new religion if she would only come back to Tavoy to work, have brought pressure on her and made life very miserable for her. Since the other two girls have gone down there they have supported her and have helped her to stand firm in her Christianity. Now her parents do not trouble her so much. Her younger sister wanted to enter training here, but as she was too young we could not take her in.—*Grace R. Seagrave, M.D., Ellen Mitchell Memorial Hospital, Moulmein, Burma, India.*

## Barrio Sunday Schools

Every Sunday morning at seven o'clock, 21 different members of the Student Center Church have been going out to teach Sunday schools in nine different districts of LaPaz. All but two of these teachers were students or teachers from the Baptist Missionary Training School. The average attendance per Sunday is 235 pupils, or about 26 in each school. In some places where the Sunday school has continued for three or more years, the attendance is very regular and the interest good. In one instance during the Christmas



*A Kachin mother and child, Maymyo, Burma*

vacation when the teacher was absent, one Junior boy decided to hold a Sunday school himself. He called the children together, and opened the service with songs that they knew, and then he told them Bible stories which he had learned in his class. Who knows what fruits may be harvested in these young lives which are touched by our Christian teachers every Sunday?—*Signe A. Erickson, Iloilo, Philippine Islands.*

## In the Path of a Typhoon

I suppose you have been wondering how the typhoon in Osaka affected our school and how much damage was done. It was the worst storm I have ever experienced. Had it kept up a few minutes longer our school, dormitory and

perhaps the Community Center building would have gone down. It was a terrific wind. I shall never forget the sight as I went over to the school, as soon as I dared to go out. Roof tiles, branches of trees, and mud were all over the garden, while the playground equipment was strewn in all directions, bent and some of it broken. The estimate on repairs is about ¥2,300. Some 2,000 tiles and about 100 panes of glass must be replaced, and doors and window frames patched. The worst places are the southwest wall of the Center, which bulged out, leaving the floor of the auditorium unsupported on that side, and the dormitory is leaning quite badly.

Much relief work is being carried on in the parts of the city that were inundated. I was over in Chikko about a week after the typhoon, and never saw so much rubbish in my life. The main streets had been partly cleared so that cars and busses could pass through, but the side streets were filled with piles of everything.

I entered a small dormitory for children of fishermen living on small boats. This work, carried on by a Christian man and his wife, enables about 40 children to attend school while their parents live on the sea. The water came up to within two steps of the second floor, they said. When they fled upstairs, they carried two buckets of rice that had been prepared for breakfast, and that is all the food they had for two days. Most of the houses in that section have no second story, so you can imagine what the other people did. The parents of some of these children were drowned when their boats sank. I

doubt if any newspaper stories were exaggerated. Conditions were awful. It is hard to believe that so much damage and loss of life could occur over such a wide area in such a short time.

Christian relief work is being carried on by the churches in three places in the city. Our Bible school girls are helping in a day nursery, taking care of the little children too young for school while the parents are cleaning up their homes.—*Alice Bixby, Osaka, Japan.*

#### "We Know Better Now"

Last year a set of goals was adopted at our annual Woman's Meeting. Each woman took the list home and tried to see what she herself could do about it. The reports that came in this year were, on the whole, very encouraging indeed. Tithing seems a difficult thing for the women to practice. For some of them there is no money, and how can they give a tenth when they have nothing to give a tenth of? And yet some progress is noticeable even in this matter of finances. One of the most interesting reports came from some women in the Kityang district who have taken a special interest in the work and are really doing things. You should have heard them talk

about keeping intact for the woman's work the money which the women themselves give. They are learning by experience!

"When we needed money for the pastor's salary or for repairs on the chapel or something else, the deacons would come around and say that since the sisters had some money on hand, why not use it for the Lord's work right where it was needed? It was all the same work, wasn't it, they would argue. We thought it *was* all the same work, to be sure! Why yes, why not? And we listened to the men and gave the money to them, and thought it was all right. But we know better now. Why, if we give it to them once, then the next time they say that the women helped before, and they won't try nearly as hard to raise the money. And besides, do any of them give any money for our women's work? They don't give one penny! And so, if we keep our own money just for women's work, the pastor's salary does get raised anyway, and the repairs do get paid for, and the result is that more work gets done than as though we gave our money into the general fund!"

If you had sat with us in our beautiful new church building during the sessions of our Ling Tong Convention in July, I think you

would have felt encouraged to see the number of women who are coming to the front in our work here in South China.—*Abbie G. Sanderson, Swatow, South China.*

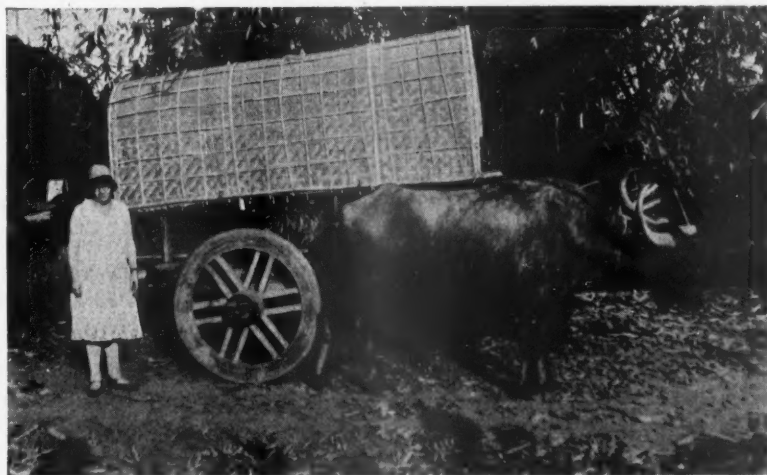
#### Training Indian Women Leaders

For the past year I lived in Vinukonda, touring out in the field. Now I have been transferred to Ramapatnam, which was my first home in India. It is near to the sea and very beautiful. We can hear the beating of the waves and get the lovely sea breezes.

The Baptist Telugu Theological Seminary is located here. Most of the men who come to the Seminary are married. When they graduate they go out to villages filled with superstition, ignorance and filth. They are often the only ones in their village who can read or write. There is everything to pull them down. So to take care of this danger and make the women real help-mates to their husbands, we have the "Woman's Course," of which I am to have charge.

There are classes in health, child training, story telling, hand-craft, Bible and practice work. This latter includes taking charge of the junior church each Sunday and in going out to the villages. One group is working in a village four miles away, while another group is visiting a Hindu village of fishermen. The women enjoy this very much.

We have here on the Ramapatnam field two Christian Centers. One is at Tettu, three miles away, which was opened five years ago, the other is at Ulavapadu, 13 miles away, opened one year ago. At each center are three Indian women, a nurse, teacher and evangelist. They give constant witness of the power of Christ in their lives.—*Florence E. Rowland, Ramapatnam, South India.*



*Traveling by buffalo-cart to the Goalpara Association in Assam*



# TIDINGS



# FROM THE FIELDS

## Corinto Opens to Gospel Teaching

About six months ago a family from Leon went to live in Corinto. We persuaded the older of the two girls to start a Sunday school and the pastor from Leon went down a few times and held public services. Mr. Scott made a visit, saw the promising situation, and encouraged the people to persevere.

The next step was persecution from the Catholic priest of the town. Becoming alarmed at the numbers who were attending our services, he organized a nine-days' campaign. The image of the Virgin was carried in procession, and the plan was to stone and attack our people in the homes as the procession passed. The first night was serious, one or two were wounded by stones and missiles. The second night the police were around and things were not so bad.

The local paper took up the matter and pleaded for liberty of conscience. The priest, however, thought he had one more recourse to get every Evangelical turned out of the town as a "non-desirable resident." He sent women to get the signatures of the residents, but they found that the best elements in the population would not sign. The chief of police and the chief marine officer called on the priest, informing him that if he continued to lead the groups of boys and ruffians with stones against us they would have to prosecute him.

With the first attack news of the situation came to us in Leon. When we heard that every child who was known to belong to the Evangelicos had been turned out of day school, I sent Don Daniel

to get the signatures of the parents of the children. He and Mr. Scott called on the minister of public instruction in Managua, who soon communicated his orders to the school teachers.

I decided it was best to come down and stay with the "believers" for two or three weeks, so the day after the Leon day schools closed for vacations, I shipped cots, chairs, and oil stove, and took up residence here. Don Candelarion Mercado of the Publication Society and Miss Mills from Managua also came to Corinto.

The woman next door became alarmed when she saw my furniture come in and immediately gave notice to quit her room. The first day or two she would not return a "Good morning," when we met in the yard. Then one day she spoke and offered us some roses. The next day she brought me a hot tortilla. Now she is friendly and inquiring into our work. Another amusing incident occurred with a drunken man who came to tell us he belonged to us and had not had one of his children baptized in the Roman church. We found the family—wife, two big girls, a boy and a baby girl—and now the man is sober and brings them all to the mission night after night.

We have had public services every night and in the afternoons a service for girls and children, from whom I have selected those with the best voices and formed the choir. We have rented a house, which after taking down the middle partition, provides seating accommodation for 70 people. That is but half of the congregation,

however, for around the doors and on the street gather the crowds. We are having a wonderful opportunity.—*Eleanor M. Blackmore.*

## Three Homes in Mexico

In the long, narrow patio there is a plant, a bird cage or a brazier before the door of each one-room apartment. We enter one of these rooms to call on the family of Maria, a girl in our third grade. The mother is out, but Maria, the grandmother, and a young man are present. The room contains two beds, several chairs, wooden boxes, a bundle of clothes and an array of kettles hung on the wall. Maria is heating queer little irons on the brazier set outside the door.

The grandmother enjoys a conversation: "My daughter is out selling food. You see that is the way we make a living. We prepare meals for the soldiers in the barracks on the corner. Some are good pay, but others are bad."

"But can't you collect for the meal when you serve it?" we ask.

"No, they pay only every five days and between times the bad ones eat and then leave."

"And if you spoke to the head officer?"

"It is of no use. He says he is not responsible for these common soldiers. It was different in Oaxaca. The commander there made the men pay before they left, but it is harder here. And the man at the door charges us 20 cents every time we take food inside. If we plead for him not to charge us because sometimes we sell nothing, he says, 'Well, that's nothing to me. Don't come in then.' Yes, that is the way we make a living."

"Can Maria go to Sunday school with us next Sunday? The *senorita* who was to come for her last Sunday has gone home for a short vacation, but since you live so near the school, Maria can go there at half past nine and we will take her with us."

"Yes, she can go. I'll send her at that time."

The next home, if such it may be called, is that of two of our lively boys, Hiram and Juan. The parents are out of town but an older brother stays with them at night. A table, a bed, and a dirty bench comprise the furniture. The adjoining room, which faces the street, is used for charcoal. It is bare, black and empty, but they are expecting a load of charcoal tonight. No wonder the older brother, who graduated from our school last year, likes to spend Tuesday evenings in our newly opened reading-room. But what can he do other evenings when there is neither a service at the church nor anything at the school for him?

At the two following places we talk at the door, but are not in-



*A typical rural home in Nicaragua*

vited to enter. We feel sure the next home will prove a contrast, and it does. The small son of the home is in our first grade. His father is an army officer and his mother is a cultured, well-read woman. We sit in over-stuffed chairs and listen to a conversation on the bright political prospects of the man of the house, and the ideas of religion which the mother holds. When a girl she attended first a Catholic, then a Methodist school in Mexico City. Her mother is an enthusiastic Theosophist who has written a number of books on that subject.

"I have studied so many religions that I now have none of my own," the young woman states.

"That is too bad; one needs re-

ligion in one's life. You believe in God, do you not?" we ask.

"Oh, yes, I believe in God and I do not want my children to become as I am, so I send them to the Catholic church, since that is the leading religion in Mexico."

Before we leave we are offered wine, but on learning that we do not drink any liquor, our hostess orders cakes instead. It has begun to rain when we rise to go, so she orders an auto and pays the driver.

We hardly know which home most needs the Christ,—*they all need Him.*—*Mabel Young, Colegio Howard, Puebla, Mexico.*

### Bethel Neighborhood Center Celebrates 15th Anniversary

During the week of November 1st the Bethel Neighborhood Center in Kansas City, Kansas, celebrated its 15th anniversary. The secretary of the Chamber of Commerce was one of the speakers. He spoke of the various things necessary in building a city, but emphasized that all of these would be worthless if it were not for the people who make up the city. The Center, he declared, was dealing with the most precious asset of the community, human beings, and helping to make of them useful and happy citizens.

The executive secretary of the Community Chest said, "I am thoroughly sold on this institution. The Baptists are to be commended for carrying on such a helpful service in our city."

We have entered upon our twelfth year of work in the week-day church schools. It is inspiring to know that we are a part of the largest system of week-day religious instruction in the world. Last year more than 14,000 boys and girls were enrolled in these schools in our city. The public school from which our boys and girls come has an enrolment of

(Continued on page 63)



*Native Christian workers in Mexico City*

# They Came from the Land of Mussolini

*The National Italian Evangelical Conference in New York was the first of its kind in the history of the Christian church in America*

*Reported by COE HAYNE*

**T**HERE are 4,500,000 Italians in the United States. About 240 Protestant churches administer to an estimated constituency of 100,000.

Representing these Italian Christians, delegates came to the National Italian Evangelical Conference, the first of its kind in the Christian history of America, in New York, November 1-2, 1934, at the Broome Street Tabernacle. The attendance exceeded all expectations. Coming from many eastern

they steadily and persistently maintain their interest in this strategic period of transition in the life of our Italian population.

It was also recognized that the center of responsibility must increasingly be shifted to the Italian churches themselves. In order that the work may be carried forward under their leadership, the National Conference is to be made permanent. The two Home Missions Councils are to create a Committee on Work among Italians. As a further step the existing papers published in the interest of Italian evangelization are to be merged into one united evangelical



states, the members of Italian churches and their pastors filled the auditorium of the church at all sessions. The evening session of November 1 was held at Riverside Church. A large public meeting and rally, November 2, which enlisted the attendance of the Italians of New York and vicinity, was held at the Fifth Avenue Presbyterian Church. Rev. William P. Shriver, secretary of Presbyterian city missions, as chairman, ably directed the sessions.

The conference gave a fresh and inspiring outlook upon the American-Italian population and community life of this country. It urged upon the missionary societies, national and local, which through the last 30 years and more have given their hearty and generous support to work with the Italians, that

paper. More effective plans of cooperation among evangelical Italian churches will be one of the inevitable results of this notable conference.

The program was broad in scope and outlook. It included such interesting topics as "Present Social and Religious Conditions among Italians in America," "Italians in American Life," "The Second Italian Generation," "The Future Missionary Program" and related themes.

Among the speakers were the following from the Northern Baptist Convention: Rev. A. Di Domenica of Philadelphia; Rev. Antonio Mangano of Brooklyn; Rev. Paul L. Buffa of Manhattan; Rev. B. Pascale of Belleville, N. J.; Rev. Charles H. Sears of New York.



# The New Year

## Are You Growing Old?

**M**ENTALLY some men and women never grow old, no matter how many years they have to their credit. If they maintain a constant interest in the world about them they will actually live longer than those whose curiosity diminishes or decays.

I think I can point out the exact moment when a man begins to grow old. It is the moment when, upon self-examination, he finds that his thoughts and reflections in solitude turn *more to the past than to the future*. If a man's mind is filled with memories and reminiscences instead of anticipation, then he is growing old.—*William Lyon Phelps*, quoted in *THE READER'S DIGEST*.

## We Are Road-Makers

We are all road-makers. Every step we take is the making of a track, even if it be only like an uncertain trail through a forest. But everybody goes the same way many times; acts become habits, and what was once a thin trail becomes a broad and open road.

What kinds of roads are we making? Do they suggest dignity and strength? Are they straight or crooked? Can we describe them as fearless roads, going right ahead? Or are they wriggling and deceptive roads, stopping dead at the hill, or slinking away I know not where? Are we making rough roads, full of loose sharp flints, or smooth roads, with every thorn removed? What kinds of roads are we making?

Why ask the question? Because others are following on, and will use our roads. Will they stumble on your road? Will they get astray? Will they be pilgrims of the night, or pilgrims of the light? Do our roads lead into the darkness, or into the dawn? The character of the road we make through life is of infinite concern.—*J. H. Jowell*.

## New Year Scripture Texts

It is of Jehovah's loving kindness that we are not consumed, because his compassions fail not. They are new every morning.—*Lamentations of Jeremiah, 3: 22-23*.

A new heart will I give you and a new spirit will I put within you.—*Ezekiel, 36: 26*.

## After Threescore Years and Ten

By DAVID STARR JORDAN

Men told me, Lord, it was a vale of tears  
Where Thou hadst placed me, wickedness and woe  
My twain companions whereso I might go,  
That I through ten and threescore weary years  
Should stumble on, beset by pains and fears,  
Fierce conflict round me, passions hot within,  
Enjoyment brief and fatal, but in sin.

When all was ended then I should demand  
Full compensation from Thine austere hand:  
For 'tis Thy pleasure, all temptation past,  
To be not just but generous at last.

Lord, here am I, my threescore years and ten  
Are counted to the full; I've fought Thy fight,  
Crossed Thy dark valleys, scaled Thy rocks' harsh  
height,

Borne all the burdens Thou dost lay on men  
With hand unsparing, threescore years and ten.  
Before Thee now I make my claim, Oh, Lord!  
What shall I pay Thee as a meet reward?



## A Prayer for the New Year

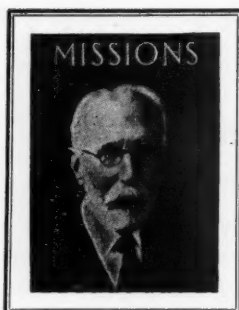
**B**LESSED be Thou, O God our Father, who hast set the promise of Thy changless love amid the changes of our mortal years. Thou hast redeemed us and made us heirs with Christ of the eternal hope.

We glory in the manifested progress of Thy kingdom and bless Thee for the new year's opportunity and pledge of growth. May every day's experience bring us forward in the path by which Thy Holy Spirit guides our feet.

With true repentance and assurance of Thy pardon and Thy help, we face the problems of the future with cheerful and obedient hearts. All experiences and trials shall work together for our good, since Thou has loved us and made us sharers of Thy work.

Rid us of unbelief, O God, that we may have more joy in service. Kindle a flame of love and zeal in our weak hearts which shall win others to a desire to serve Thee. And may all events and changes fulfill Thy purpose for our growth and for the coming of Thy Kingdom. Through Jesus Christ our Lord. Amen.—From "Closet and Altar."





## The Editor Emeritus says:

### Welcome, Dr. Beers

**I**T WAS good to be one in the company that greeted Dr. George Pitt Beers on November 19th at a dinner given in his honor as the new executive secretary of the Home Mission Society. We were all glad to be there. The occasion was thoroughly enjoyable, with carefully planned program well carried out. The several congratulatory speakers kept to the three-minute limitation without sense of haste. The two home boards, which had been in session that day, were present, together with representatives of the organizations affiliated in the Board of Missionary Cooperation, who brought greetings and good wishes. Dr. A. W. Beaven as chairman of the home board presided, and Mrs. Beers sat at his right, guest of honor with her husband. Welcome was expressed by Mrs. George Caleb Moor for the Woman's Home Mission Society; Dr. W. H. Bowler, Board of Missionary Cooperation; Secretary J. H. Robbins of the Foreign Mission Society; Miss Janet McKay, Woman's Foreign Society; Dr. W. J. Swaffield, Publication Society; Dr. G. R. Baker, Board of Education; and Dr. Peter Wright, M. and M. Benefit Board. To all of them Dr. Beers made felicitous response. This closed the chapter of welcomes. Part second was an informal joint meeting of the two home boards, at which Mrs. Westfall, dean of the secretaries, gave a review of the field work of her society in some detail; while the address of Dr. Beers which followed, and had been eagerly awaited, set forth in clear light the national areas of activity and investigation which lie within the province and responsibility of the Home Mission Society today.

### An Impression and an Estimate

**T**HE reader will find the points of Dr. Beers' address in an article which he has contributed to this very issue (*see pages 30-32*), so that I do not need to repeat them, but can let my interest focus in the man. And indeed, while I do not minimize the importance of what he says, what he is gives the words their convincing weight. As he went on in his quiet, self-possessed way to picture the place and define the relations and national functions of the Home Mission

Society in this new era of the state and city development, we all saw it through his eyes. I was conscious of his mastery of his facts, his grasp of the situation as far as he had gone, and a peculiarly persuasive quality in his method. Fellowship and brotherhood, mutual understanding and recognition of the lines of demarcation between the national and the local, and always in mind the strengthening of the pastors—surely such a sympathetic spirit and comprehension must beget cooperation.

Again and again I was reminded of Dr. H. L. Morehouse and his approach to delicate and difficult questions. Dr. Morehouse was a model listener and knew the value of silence. He could sit still for hours and hear a whole side through before he said a word; but when he spoke it was usually the decisive word. Something in Dr. Beers' makeup suggested this as one among other traits which mark him as a leader for this critical time when strong men of vision and non-spectacular determination are demanded.

I watched him closely as he spoke, and noted the effect on the hearers. He grew on us as he proceeded from one clear-cut point to another, carrying you with him. We could feel the sense of humor and quick grasp of a situation, the poise of a trained mind. I found that he was addressing my intelligence all the time, and making me see the magnitude and possibilities of the undertaking to which he was committed, whose very difficulties and problems were a magnet to draw him on. When he closed, the applause testified that his words had gone home.

### A Date of Personal Interest

**I**T WAS of personal interest to remember that it was 30 years to a day since I became editorial secretary of the Home Mission Society under Dr. Morehouse, and I had known the various executives from that time on. Rejoicing in what I had heard and seen, I prayed that the mantle of Peck and Going and Morehouse might fall upon the brother who had been called to lead in the mighty task of Christian nation-building to which they dedicated their glorious lives, and that endued with the power of the Holy Spirit, he might be equal to the duties and demands of his day as they were to theirs.

To this may we all say Amen.



## + THEY SERVED THEIR DAY AND GENERATION +

### Allyn King Foster

A TRIBUTE BY F. W. PADEFORD

With the death of Dr. Allyn King Foster on November 10th, there passed one of God's noblemen and one of the church's outstanding prophets. After being educated successively at Johns Hopkins, Louisville Seminary and Yale University, and after several notable pastorates and war service in France, he was appointed by the Board of Education as minister to students. For the last 13 years he has spent the major portion of his time visiting the colleges and universities of the United States. Few men in America were better known in the colleges and none were more welcome or more beloved. To some he returned year after year. The invitations which came to him were far beyond his ability to accept.

Dr. Foster had had a deep religious experience and this was supported by a strong evangelical faith. He had read very widely and had made a deep study of the problems of science and philosophy as these were related to the Christian faith. It is doubtful if there was anyone of our day better qualified to deal with these problems than he, and that was why he was always such a welcome visitor on the university campuses. He had an unshakable faith that God is going soon to lead us out of this morass into the light of a clearer day. This confidence was reflected in his book, *The Coming Revival*, published only a few years ago.

Dr. Foster had a great host of friends to whom he had ministered, university presidents and professors, pastors and laymen of churches, large and small, and students all over America, who are thanking God for him who had led them into the light. A prophet of God has been taken out of our sight.

### Mary Halse Grigg

Mary Halse Grigg, wife of Rev. Ernest Grigg of Burma, died October 15, 1934, after more than 40 years of missionary service. She was born in St. John, N. B., February 5, 1853. In September, 1892, Mr. and Mrs. Grigg received their appointment under the



Allyn King Foster

Foreign Mission Society and sailed for Sandoway, Burma. After nearly four years at Sandoway both were stricken with malarial fever and invalided home for two years. Upon returning, in perfect health, in 1898, they served

in several stations as urgency arose, namely, Moulmein, Thayetmyo, Rangoon and Sagaing, in both evangelistic and educational capacities. Their work was carried on among the Chins, Chinese, Indians and Shans. Since their last furlough, in 1928, they have served in Maymyo. Here work was carried on in six different centers, the farthest away being Namtu, 150 miles distant, headquarters of a Silver and Lead Mining Company. All the varying activities connected with five language groups demanded their supervision. Not long ago Mrs. Grigg presented a memorial preaching *zayat* to the Mission so that multitudes from the surrounding villages might hear the gospel. A more lasting memorial, however, has been built in the hearts of the thousands who have come under her kindly Christian influence.

### THE CHRONICLE BORN

To Rev. and Mrs. H. M. Young of Bana, Burma, a son, October 28.

### ARRIVED

Miss M. M. Carpenter of Yokohama, Japan, in San Francisco, October 24.  
Mr. and Mrs. H. J. Watkins of Belgian Congo, in New York, November 12.

### SAILED

Miss Mildred L. Bowers, November 3, from Vancouver, on the *S.S. Empress of Asia*, for East China.  
Dr. and Mrs. A. J. Tuttle, November 4, from Boston, on the *S.S. Saturnia*, for Assam.  
Rev. and Mrs. W. J. Longley and Rev. and Mrs. S. W. Stenger, October 27, from Seattle, on the *S.S. President McKinley*, to South India.

### MARRIED

Miss Ethel A. Masales and Rev. William A. Pettigrew, retired missionary from Assam, November 3.

### APPOINTED

Henry J. Watkins, for Belgian Congo at the meeting of the Foreign Board, November 19.

### Church Deficit Only \$26

In the Every Member Canvass of the First Church, Traverse City, Mich., last spring, some original forms of publicity were used. A mimeographed leaflet was prepared for the Pledge Day service. It contained a facsimile of the pledge card. Another leaflet presented the subject of stewardship in various aspects, and a third was a reminder that the church, for the first time since 1929, faced the possibility of coming up to its annual meeting free of debt. It also emphasized the value of EXTRA TEN gifts. Pastor Warren E. Jackson says there was an encouraging improvement and the lowest current expense deficit in five years, only \$26. "Also," says Mr. Jackson, "in the first six months of the present year, we have secured more than half of our accepted quota for missions. The spiritual basis of giving was given major emphasis."



# MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## World Circulation of Missionary Books

*The Young Revolutionist*, by PEARL S. BUCK, widely used in the United States and Canada, is also popular in Europe. Rights of publication have been granted in Norway, Sweden, Denmark, France and Spain.

*Christ and Japan*, by KAGAWA, translated by Dr. William Axling, is receiving a remarkable sale. Publication rights have already been granted in Norway and England and are under negotiation for France and Germany.

*Kagawa*, by WILLIAM AXLING, published by Harpers, is also having a remarkable sale in the United States and is being translated into several foreign languages. An edition has already appeared in Holland. Publication rights have been granted in France, Sweden, China and Norway, with a possibility also in Germany.

## Missionary Education Notes

*The Missionary Review of the World* issued a special number on "Orientals in the United States" in June, and a special number on "Japan" in October. These issues are almost invaluable to leaders of Mission Study Classes and Schools of Missions and other groups. Copies may be secured for 25¢ each or in quantities. Write *Missionary Review of the World*, 156 Fifth Ave., New York City.

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The Richmond Hill Baptist Church of Long Island has begun its fourth year of illustrated

monthly missionary lectures. A deep interest in missionary service has been noticed. The class numbers 50 men, some of whom had no original interest in missions, but now await these lectures with eagerness. The men mail their magazines to some missionary.

\*\*\*

A good suggestion comes from Mrs. Lippert, State Secretary of Missionary Education of Ohio:

"We give from 20 minutes to 30 minutes near noon for prayer for our association missionaries who are on the field. We have a different leader. One used the flags of the lands where the missionaries work. Sometimes a different person is asked to tell something of each missionary and offer prayer. Sometimes the leader tells who and where they are, from which church and anything she can tell within the time, asking different women to lead in prayer. In the women's association meeting we never fail to have this time of prayer. We have about ten missionaries altogether. This is usually a very impressive part of our program. In my church's monthly meeting we give a few minutes each month to pray for the missionaries in our own church."

## Dr. H. B. Benninghoff Interprets Japan

Dr. H. B. Benninghoff of Tokyo (see pages 8-11 in this issue) is now in the United States and available for appointments with our Baptist colleges and seminaries in order that he may present to

the student groups of America the thinking and the aspirations of the students of Japan in the interest of more friendly relations. He proposes to develop a foundation for the mutual exchange of students and teachers and cultural relations between Japanese and American students. Dean T. Yamamoto of the Waseda College of Engineering writes, "We heartily recommend Dr. Benninghoff as a lecturer on the life and culture of Japan. He is a profound scholar and an able interpreter of things Japanese." Dr. Benninghoff is also filling appointments with men's groups in the churches.

## Missionary Booklets on Japan

A new booklet for use in connection with the study of Japan is published for the Intermediate-Senior-Adult groups. It is also designed to be of special use to pastors, missionary leaders and teachers. The news items are gathered from a great many sources and will be suitable for missionary talks in the opening session of church schools, for illustrations in sermons and news items for church bulletins.

Subjects include: Facts About Japan, Baptists in Japan, Christianity at Work in Japan, The Kingdom of God Movement, The Tokyo Tabernacle, Great Testimonials, Peace and War in Japan, and many others.

This booklet of 24 pages is available for 15¢. The set of three booklets, Primary, Junior and Intermediate-Senior-Adult cost 35¢.

### Schools of Missions

PLATTSBURG,  
NEW YORK

During November the Plattsburg, N. Y., churches on Thursday evenings conducted a five weeks' School of Missions on Japan, and the following titles were the subjects of the various sessions:

"An Australian Looks at Japan," with Rev. S. Raymond Robbins, who was visiting Plattsburg, as speaker.

"A Tourist Looks at Japan"—Judge John H. Booth, presenting pictures and curios.

"A Teacher Looks at Japan"—Miss Jean McGregor of the History Department of the High School.

"Japan and the Orient"—Lieutenant E. M. Sutherland, who had just returned from service in China.

"The Pastor Looks at Japan"—Rev. R. H. Edwards, concluding with a Tea served by the "Do and Dare Class."

Fellowship Hall where the School convened was attractively decorated with Japanese flags and cherry blossoms, as well as a large map drawn by one of the boys.

CALVARY CHURCH,  
DENVER, COLO.

A very successful School of Missions was held in the Calvary Church, Denver, Colo. The Home theme was used for all six classes, the adult class using "Orientals in American Life," with a man of nearly 30 years' experience in Denver public school teaching as instructor. Mrs. B. P. Heubner, State Missionary Education Secretary for Illinois, who has been in Denver for some months, gave a talk on foreign students. The attendance was 200 or more each night. They had no supper or feature periods, just the hour's study.

FIRST CHURCH,  
DAYTON, OHIO

At the October meeting of the Missionary Committee of the

First Baptist Church, Dayton, Ohio, Rev. Charles L. Seasholes, pastor, plans were laid for the year's work. This committee oversees both finance and education, under the able leadership of Mr. E. M. Payne. Plans were made for a Church School of Missions of eight weeks' duration for the prayer meeting evenings of January and February. There will be at least four classes, all engaged in the study of Japan. The securing of renewals and new subscriptions for MISSIONS was also planned for. A secretary of visualization is

being sought, in keeping with the latest technique for developing the international mind and the interracial heart. Moving pictures, debates, dramatizations, and poster making are also included in the plans of the committee. This church has undertaken the support of Rev. Paul Braisted of Judson College, Rangoon. Mr. Braisted visited the church in November. His counsel was sought as to ways and means of relating the various departments of the church and Bible school to groups and workers in Rangoon.

## ROYAL AMBASSADORS



*Staff at Boys' Camp, Flint, Michigan*

### How to Get Acquainted

Correspondents requesting information about the Royal Ambassador enterprise will find in the following free pamphlets, which may be secured at the Department of Missionary Education, all necessary information.

Royal Ambassadors—Information folder.  
First Steps for Leaders—Suggestions, Materials and Price List.  
Vocational Activities.  
World Friendship Courses.  
National Missionary Reading Contests. (See R. A. section.)  
Enrolment Application.

### Royal Ambassadors in New Jersey

With the cooperation of O. F. Laegeler, New Jersey Director of Religious Education, High Counselor W. J. Cusworth, and of missionary leaders, an intensive program of cultivation was undertaken last spring with gratifying results. Follow-up plans were continued during the fall. These men in concerted effort personally called on 51 New Jersey pastors and received most cordial reception. There were also held: Conferences with boys' classes, R. A. Chapters, and women leaders of church mis-

sionary societies; interviews with leaders of Scout Troops in Baptist churches; addresses at Sunday services and at prayer meetings; Missionary Education exhibits; meetings with men, boys, R. A. leaders and superintendents of Sunday schools; and presentation at ministers' meetings.

As a result of this specific promotion, many new R. A. Chap-

ters are being organized in New Jersey. Many churches are eager to put in the R. A. materials. The pastors are enthusiastic about the possibilities of this kind of ministry and are making places for the work in their church programs. Further details about this most successful promotion are available for High Counselors and interested individuals in other states.

award for Reading Contest, and added the following paragraph:

"Six of us attended National Guild Day and received so much inspiration and help! The Candle Service closing the Banquet impressed me especially when you said, referring to the candles, 'Hold them high, girls!' What a challenge that holds for all of us—to hold the light Christ has given us so high that others will be attracted to Him."

### Quilt Makers

**Question:** Can six girls in a small town form a Guild Chapter and make it interesting?

**Answer:** Surely they can and have. The quilt in the picture was part of the White Cross quota sent to Polacca, Arizona, by the chapter at Stratford, N. H. This is what they say: "We are the only chapter in White Mountain Association, so we do not have the inspiration of fellowship with other Guild girls, but we do enjoy our meetings, our White Cross work, and we do a lot of missionary reading."

### Two Big Conventions

The First Church, Coatesville, royally welcomed and entertained 250 Guilders from Eastern Pennsylvania, October 26-28, and another varied and inspiring program such as Mrs. Harrison, State Secretary, knows how to stage made this year's convention memorable. Special guest speakers were Mrs. Howard Wayne Smith, Miss Mabelle Culley of Swatow, Mrs. Violet Hoener, Mrs. George Erdman. The following week New Jersey had its Annual at Jersey City and, true to form, Miss Buchanan planned an unhurried but well-balanced program. It was the happy privilege of Alma Mater to attend this one, and the special guests were Mrs. A. C. Bigelow of the Philippines,

## WORLD WIDE GUILD

"If you don't read, you don't know;  
If you don't know, you don't care;  
If you don't care, you don't give;  
If you don't give, you don't help;  
If you don't help, you don't save."

—From "The Guild Echo,"  
Logansport, Ind.

Happy New Year! To make it the happiest and best may I urge you to

"Go forward, daughters of the King,  
Our God Himself shall be our Guide,  
Our hearts are all astir with Spring,  
The World is opening to us wide."

This is my only personal message to you this month as I want to cram my space with reports of Guild Rallies, large and small, far and near.

*Faithfully Yours,  
Alma J. Noble*

218 Lancaster Ave., Buffalo, N. Y.

### W. W. G. Peace Resolution Adopted at Rochester

Armistice Week was an appropriate time to forward our Peace Resolution which was adopted at our Annual Guild Convention in Rochester May 22, 1934, to the Powers in Washington, and it was sent to Senator Pitman of Nevada,



W. W. G., Stratford, N. H., with  
their White Cross quilt

Chairman of the Foreign Relations Committee. All but six states sent in signatures, and the grand total was 7,832. The Resolution was translated into Spanish by Elizabeth Allport and came back with 75 signatures from Cuba. Now let us follow this effort with prayer that the Prince of Peace may reign in our individual lives and in the nations of the world.

### Reaction from Guild Day

The Lyell Avenue Guild, Rochester, N. Y., sent through its Secretary a very courteous "thank you" for the beautiful picture "Christ at Twelve," first year





*Rock Island Association House Party*

Miss Seescholtz of the Council of Women for Home Missions, and Dr. Mabel Lee of the Chinese Mission, New York, whose talk at the banquet captured the 175 girls present. One of the most hopeful aspects of these various State Rallies is the growing number of potential leaders in the making. Initiative, resourcefulness and ability "to put things over," are typical of the modern Guild girl.

a great success. Only one feature can be mentioned and that is in the nature of a suggestion for a Methods Conference. Helene Moore, Secretary for Eastern Massachusetts, originated the idea and used it in a Boston Rally earlier in the fall. The idea is that of a District School and was conducted true to school form.

**Opening Exercises**

Number work—raising money for our Guild needs and Gift, etc.

**Rock Island Association**

Eighteen girls from this Association had a House Party early in September from Saturday afternoon through Sunday at a near-by camp. The usual procedure was followed: discussion of activities, a banquet, a play, Sunday morning service, and closing Candlelight Service in the afternoon with plenty of fun and frolic between events.

**Tri-State House Party**

Guilders from Vermont, New Hampshire and Massachusetts gathered at Jaffrey, N. H., for a glorious week-end, revelling in gorgeous autumn foliage and Christian fellowship. The three State Secretaries planned and carried out the program and it was

History—Guild history in general and of most successful activities of the year in our states

Music—mostly for recreation

Reading—a short résumé of books on the Guild Goals sheet

Recess—an outdoors action game

Geography—the how, why and where of White Cross

Dramatics—a short 15-minute play

**World Mission World Series**

Detroit certainly did it differently this year! The following report is worth reading:

Our Rally this year took the form of a Missions World Series. The baseball idea correlated beautifully with Guild and world wide missions. After a flag-raising and throwing the first ball, we had several peppy songs to the tune of "Take me out to the Ball Game," also a round wherein all our Detroit churches were mentioned by name. We had a microphone and the game was broadcast quite realistically.

Our educational chairman gave the Batting Order (all the study books and suggestions for programs). Our social chairman made



*Guild girls of Rochester, N. Y.*

## ANOTHER NEW YEAR GIFT TO MISSIONS!



Shall we have another subscription shower to add to Dr. Lippard's New Year cheer? Last year the Guilders responded to the call quite generously, but we can do better. One *new* subscription secured from any person anywhere from each chapter! Let's break all records, *and do it now!*

MISSIONS is conceded to be the best missionary magazine of any denomination, so you offer the best world-wide news medium for only \$1.00 a year. In sending subscriptions, be sure to state that they are part of the Guild's MISSIONS Shower.

*Alma Mater*

a Hit; the service chairman thrilled us with a splendid Double Play, and our devotional chairman inspired us with a desire to make Home Runs as often as possible by bringing our girls to a personal knowledge of Christ.

Our district presidents headed the five biggest ball teams, Yankees, Senators, Red Sox, White Sox and Tigers; each delegated to give a five minute stunt. After the Seventh Inning Stretch, consisting of hymn and the offering, Miss Ruth Daniels told us how to Play the Game. There were 200 present, 19 out of 34 churches represented, and \$110 pledged to the Special Guild Rays Gift. An offering of \$15 will apply on the purchase of a typewriter for Eunice Monroe, our Michigan girl, who was appointed to the Kodiak Orphanage this year by the W. A. B. H. M. S.—*Mrs. K. B. Hart.*

### Don't's and Do's of White Cross

BORROWED FROM NEW JERSEY

#### Don't:

do outside work till your White Cross quota is filled;  
send expensive articles;  
make baby layettes or dresses of fine material;  
send fancy soaps—Ivory is best;  
send celluloid dolls,—they crush;  
fail to send reports on time.

#### Do:

plan to fill quota;

keep record of work done and money expended;  
send used postals marked "Commercial papers" direct to missionaries;  
send surgical gloves—not rubber gloves;  
sew ends of bandages with lapped seams;

send unbleached sheets unless otherwise requested;  
send absorbent cotton and gauze. They cannot be purchased in the Orient;  
send Christmas packages at times stated in your Quota assignment;  
wrap packages securely.

## Children's World Crusade

### A Better Way

"If we sailed away for many a day  
To a country far over the seas,  
What would be our surprise to open  
our eyes,  
Surrounded by little Chinese!  
And how grieved we should feel to see  
them all kneel  
To idols of brass or of clay;  
And to have them reply, when we  
questioned them 'Why?'  
'Because we know of no other way.'

"Or if we should land in far-off Japan  
Where even the children drink tea,  
Their clothes and their names, their  
homes and their games  
Would seem queer to you and to  
me;  
But when we had heard that they  
knew not a word  
Of God's book or God's house or  
God's day,  
We'd understand why to their idols  
they fly—  
Because they know of no other  
way.

"So all the world round, wherever are  
found

These people who never were told  
Of Jesus, the King, whose praises  
we'll sing,

From now till the time when we're  
old—

No matter how far nor how close by  
they are,

We must find them by night or by  
day,

And tell them of Jesus, the Helper of  
all,

For He is the only true Way."

### The Tide Is Coming In

Last summer, my sister and I had a few days on Cape Cod. One day we had a two-hour sail with a fine old fisherman. The tide was coming in, but there was a strong off-shore wind which blew the surface water out and made it look as if the tide were going out. "Oh no," said the skipper, "the tide is coming in." I wish that we

might be as sure of our children as he of the tide, that they might always be depended on to respond to the drawing of God as the sea to the sun: no matter how the winds blow and ruffle up the surface, that the great under-tide of life would be always toward God. It can be done in every life if the teaching and training begins early and continues.

*Mary L. Noble.*

218 Lancaster Ave., Buffalo, N. Y.

### Novel Halloween Celebration

The Crusaders of the Berean Church, Hutchinson, Kansas, have as their leader the resourceful and untiring Mrs. C. F. Burgess, State C. W. C. Secretary. Always on the lookout for opportunities for leading children in paths of service and wholesome pleasure, she conceived the idea of combining the fun of Halloween with some propaganda for the "Dry" vote in the Kansas election. I quote from her letter:

"Tonight instead of having our Halloween party I took my Crusaders out on a singing mission. Enclosed is the sheet of songs we sang on the doorsteps of homes in the city. After we sang for about 10 minutes we left a note in the mail box or handed it to any one who came to the door. This note said: 'The Children's World Crusade of the Berean Baptist Church have been singing for you and by this we are asking you to vote 'NO' in regard to the repeal of the 18th amendment. Please vote 'NO' for the sake of all little children in Kansas.' One man gave us some money and a lady gave us a box of chocolates. Another lady wrote us a nice letter. Then we came back to my house and had cocoa, marshmallows and doughnuts. Wasn't that a nice party!" *Kansas Voted Dry!*



*Masayoshi Taguchi hopes soon to enter Mabie School in Tokyo*

From the sheet I have selected two choruses as samples:

TUNE—*Good Night Ladies*

Vote-right Ladies,  
Vote-right Ladies,  
Vote-right Ladies,  
For Booze will hurt you now.

TUNE—*Yankee Doodle*

The wets say poor old Uncle Sam  
Needs beer and wine and brandy  
As revenue to pay his bills—  
He'd better sell us candy.

Chorus:

Prohibition that's the thing,  
Prohibition's dandy  
For to keep us clean and straight  
And bring good luck, it's handy.

### Robert and Noboru

BY JULIA SHAFF

Little Robert, an American boy of about eight years, lives in a neighborhood where a great many of his playmates are Japanese. He has become great friends with Noboru and now they are inseparable. One Sunday Noboru went

to Bobby's house, dressed and ready to go to Sunday school. They attend Sunday school regularly and always stay to church. Those small boys have made a pact to become missionaries to the Japanese when they are older. Noboru's parents are not Christian, but one can already see this boy's influence. His family have removed all signs of idol worship from their home.

### Masayoshi Taguchi

BY J. HOWARD COVELL

Masayoshi is twelve years old and a student in the Ota Primary School, very near Kanto Gakuin (the Mabie School), where his mother is the matron-cook in the college and theological department dormitory. He went to the Settlement Camp this summer with his mother and his older brother, who is in the Mabie Middle School.

Masayoshi is a bright youngster, and is a member of the school's volley-ball team. Soon he will graduate from the primary school, and will probably enter Mabie. His father was a clerk there until the earthquake in 1923. He died a few months later, when Masayoshi was a baby.

So you can imagine this lad with the keen face living among a lot of students, including some who will be future leaders in Japan's churches. He looks quite sober in the picture, but really has one of those smiles that won't come off. Maybe he will get to the United States some day and you can see him—or perhaps you will visit Japan and meet him there!

### Temperance Education

Right along beside missionary, religious, and peace education stands temperance education for the children of America. One has only to look and to listen and read to see what a disgraceful back-



ward slip we have taken in allowing the outlaw alcohol to appear in society again as a lawful member. It has been licensed, but it is no more decent that it ever was. All children should seize every opportunity of showing up the deadliness of alcohol as a beverage and should be armed with scientific facts about the question.

The Loyal Temperance Legion is the Children's Department of the National W. C. T. U. Miss Lenadell Wiggins, General Secretary, 1730 Chicago Ave., Evanston, Ill., has gathered together some excellent booklets and leaflets giving just the kind of information that teachers and leaders should have. One of the most usable is entitled *Educate for Total Abstinence*, by Ada Rose Demerest. It contains many scientific facts, some stories, worship services, poems and songs. There are two or three booklets by Margaret Baker, going quite thoroughly into the effect of alcohol on the health of a child, with numerous clever pencil sketches. There are outline pictures to be colored with a story on the back of the sheet. Then there are dramatizations in most of the booklets.

Little slips, the size of a gentleman's calling card, bear proverbs and quips that are bound to make one think. For instance: A Japanese proverb, "First a man takes a drink. Then the drink takes a drink. Then the drink takes the man."

#### Gas and Booze Don't Mix

Five gallons of gas and a pint of gin,  
And all they found was a mess of tin.

One class of people whose opinions will carry weight with you are the athletes. A noble army of them are quoted.

Can we Baptists afford to neglect this great responsibility to our country when we have such varied and valuable help ready to use?

#### News from Our Missionaries

*Miss Edna Clingan:* "Our Japanese Crusaders met every Sunday in the summer. We also had a hike and a party. We have colored the Picture Map of Japan and have finished *Our Japanese Friends*. We have made little notebooks with our memory work and some songs in them. Martha Nomura has learned the Special Memory Assignment."

*Chung Mei Boys:* "When our former Chinese teacher, Mr. Jee, had to be in a sanitarium for some time, his wife and children found it hard to get along without the

head of the family. Our Chung Mei boys contributed from their very limited purses an amount which made a happier Christmas for this family. Some of the boys had even saved enough to make little gifts to their families, and to members of the staff. These very small remembrances are cherished far above their money value, for they represent sacrifice and the real spirit of giving. One boy wrote on a Christmas card, 'I am sorry it could not be more.' It was a real thrill to receive just that message which brought as much joy as any gift from him could have done."



*Crusaders of the Mexican Church, Oxnard, Calif.*

*Mr. Covell* has written that we didn't guess right about the names of any of his children. They are Margaret (Peggy), David and Alice. Anyway they are our age, so that part was all right. And here is something more exciting. *Mr. Covell* and *Miss Moore* became engaged on the boat going to Japan and were married in Tokyo. He sent some stamps so if any boy is collecting stamps and would like some, write to *Miss Noble*. In October there was an International Sunday School Rally held in the city park in Yokohama. The children from our Mission attended, our *Mabie Memorial Glee Club* sang and *Mr. Covell* sang in the quartet. There were 1,000 children present.

*Mr. George Carpenter* has had a vacation. We thought last year when he was our Special Missionary he would need one. How do you suppose he spent it? This is how: "For five weeks at Leopoldville, Belgian Congo, making arrangements for a Conference for *Dr. John R. Mott* and *Dr. Hopkins* of the World Sunday School Association. Then attended our own Baptist meetings. Next spent week-end at meetings at *Viaza* to which we walked out and back. About the time we began to get over being sore from the long walk, I set out on another day's journey for annual meetings, where there were 2,000 attending and we baptized 165 people. I also prospected for a suitable water supply for their station. It is amazing how vacation slips away." (*Would you call that a vacation?*)

*Miss Vendla Anderson* is back in Africa by now. She sailed September 7th from Belgium where she had been studying. All of you who helped to buy her doll and make the scrap-books on the "Life of Jesus" can think right now that you are helping her.

## THE CONFERENCE TABLE.

### East Central District Shows Initiative

*Mrs. Avery A. Shaw, stirred greatly by the spectacle of young people whom she knows well who are unable to go into missionary service because of lack of funds, spoke so earnestly to East Central District on the matter in September, that a committee was appointed with Jessie Burrall Eubank as Chairman. Mrs. Eubank has sent out a letter which follows:*

How many Baptist church women in East Central District are actively interested in the work of our missionary societies? Here are the numbers: in West Virginia, 4,485; in Indiana, 8,717; in Ohio, 9,999. Think of it! 23,401 consecrated, eager, active women!

One hundred years ago, there were in North and South only TWO-FIFTHS of a million Baptists! Yet they opened mission work on four great fields! Today, Northern Baptists number ONE and ONE-HALF MILLION!!! Yet no new fields have been opened since 1900.

What is the story from the field TODAY? Here it is: No new missionaries are being sent out. Many of those at work are refusing to take furlough, for fear they cannot return to their fields. Each year, these workers are growing older. No new ones are taking their places.

The sickness list of missionaries on all fields is steadily mounting. Overwork, drastic cuts, understaffing of all our work,—all these lead to an ever-mounting list of illnesses.

Moreover, fine Christian young people, trained for the fields, educated, cultured, inspired with zeal for Christ, are ready to go. They cannot go until we Baptist church members increase our giving.

What can WE do in E. C. D.? Let us pray, let us work. But to our prayers and our work we must ADD OUR GIFTS. What would it mean if each of the 23,401 E. C. D. women gave ONE

DOLLAR THIS MONTH extra,—over and above all other gifts, to the Kingdom work of our denomination,—through her regular church offerings? From West Virginia, \$4,485; from Indiana, \$8,717; from Ohio, \$9,999. See the grand total of \$23,401!

Each dollar by itself is "only a drop in the bucket," but the place for the drop is IN THE BUCKET.

Suppose we did it a second month and A THIRD. Suppose we made it a regular thing to increase our MONTHLY gifts by one dollar! EACH OF US! New life, new hope, radiant joy, would flood the hearts of all our workers! In seven months this plan could mean \$162,407 for Christ. That would bring new life, new courage, new healing joy, literally to thousands.

It might even rouse other districts, until once more throughout our entire Convention, eager loving Baptist hearts would pour themselves out in our great task.

Let us broadcast these facts to every woman in the church,—and ask for the extra dollar a month THIS YEAR.

At once, we think of the one or two women in every circle who, in these times of stress, really cannot give the one dollar per month extra. To possibly a tenth of the 23,401 active missionary women of our district, this extra gift of love may really be impossible. But each of these women can pray fervently DAILY for all our work.

To a second tenth of our women, the dollar a month will mean real sacrifice. But let us think of all the others, of women who are ABLE, abundantly ABLE, to double and even treble their present giving. I am praying that many of these 23,401 women in this great emergency will give much more, even unto five and ten dollars extra per month! May they give out of the love in their hearts for the millions now walking in darkness.

How shall we give these gifts? Let us use the boxes already prepared by our

Women's Societies. They are most attractive, in the color and shape of small bricks with which to "Build the Wall." Let us open the boxes each month.

Now there is joyous work for EACH of us in getting this word and the boxes to EVERY SOCIETY and EVERY WOMAN. In *numbers* and in *generosity* shall be our strength.

### Another Leader Gone

Mrs. O. Temple Ellis, the much beloved Administrative Vice-president of the South Pacific District, passed away very suddenly while on a speaking trip in Arizona. Mrs. Ellis was an outstanding leader, consecrated and self-sacrificing. She combined to an unusual degree an evenness of temperament with an overwhelming zeal for the missionary enterprise which will make her place hard to fill. She will be greatly missed by the National Boards, of

which she was a valued and faithful member.

### Mrs. Pickett's Mite Box

The Methodist women at 581 Boylston St., Boston, Room 650, have an unusually good leaflet entitled *Mrs. Pickett's Mite Box*. It costs 3 cents, plus postage. New York District has already used it effectively as a monologue. Others will also find it worth while.

### Standard of Excellence

The first edition of the wall charts to be used in the women's societies in connection with the Standard of Excellence has been exhausted. There is a greater interest in the subject than ever before. Connecticut has a wall chart for every circle in the State, and other States are considering doing likewise. A new edition is now ready (15 cents each).

program building. Have you ordered a copy for your committee? The Prayer Leader, too, should have one. Its systematic use will help your society to attain point 1 of the Standard of Excellence.

### Is Your Clock on Time?

Your missionary clock, of course! *Time Signals*, the program booklet for use with *A Book of Remembrance*, will give you "up-to-the-minute" suggestions for both missionary and devotional programs.

### After January, What?

Many thousands of copies of *Harvests* are being read by Baptists this month. What are you going to do with your copy when you have finished reading it? *Time Signals* carries the suggestion that you keep it to supplement the stories in the program outlines. Successful methods reported by several Kansas churches last year include the following: Distribute later to new members of the church to acquaint them with the scope and character of our work; use the pictures for missionary scrap-books in the Primary and Junior Departments of the Sunday school; cut out the pictures and paste them in your copy of *A Book of Remembrance*—they will help you to visualize the work. All of these suggestions are applicable to *Harvests*.

### March 8, 1935

This is an important date for supporters of missions. On that day, Christians everywhere will unite in the observance of the World Day of Prayer. The programs, "Bear Ye One Another's Burdens," are ready (2¢ each; \$2 per 100). There are programs also for young people (2¢) and for children (1¢; 75¢ per 100). Order from the nearest branch of the American Baptist Publication So-

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

The Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.

### TOOLS IN TYPE—A TIMELY TOPIC

January 1st and "turning over new leaves"—the two are practically synonymous, so the Open Forum this month suggests "new leaves" that may be "turned" with profit by program chairmen and other leaders.

#### "Missions"

Resolve today to keep a classified record of special articles appearing in the magazine. One leader reports a successful method. She removes the table of contents from each issue and files them in a loose-leaf note-book devoted to missionary topics. If the title is not self-explanatory, she adds a descriptive note in pencil. For example, after "Women Over the

Seas" in the April, 1934, issue, appear the words "White Cross," indicating the subject of that particular page. She says that it is now only a matter of minutes to locate articles on any given topic. Her copies of the magazine are, of course, arranged according to date.

#### "A Book of Remembrance"

Readers of the Open Forum need no introduction to this annual publication, once described as "the most useful book ever published for Baptists." The 1935 edition is ready. It contains fine supplemental material for any program on Baptist work, and each year sees it used increasingly in



ciety. If you wish a quantity of the *Call to Prayer* (free) for distribution, write to your State Convention office. (NOTE: The annual observance of a Day of Prayer is one of the goals of the Standard of Excellence.)

### Peace Programs

"Is there anything new on peace?" That question is asked at least once a week. For a time we had only one program—"Gospel Trails to Peace" in *Another Program Maker* (15¢). Two others have recently come from the press. *On What Peace Depends* is a worship service which may be used in whole or in part. The price is 2¢; \$1.50 per 100. *The Triumph of Good-will* is a pageant-drama presenting in five short historical episodes the futility of armed force and the claims of good-will as a method for maintaining peace among nations. It is described as "easy to costume, suitable for amateur production, requiring but two rehearsals for the entire cast. Excellent for use as a community or interdenominational project, each group being responsible for one episode of the entire drama; 8 major speaking parts, 16 to 40 minor parts. Requires about 40 minutes." Price, 35¢; production royalty, \$5. (Order from the Publication Society.)

### Program Pointers

If Japan is the subject of one or more of your winter programs, send a stamped, self-addressed envelope to the Conductor for a copy of the October issue of *Program Pointers*.

### Tidings

(Continued from page 49)

276. We have 218 of this number in our own school. Each week brings some new children. There are 9 nationalities and 34 different

churches represented. When we consider that our enrolment includes nearly 50 unchurched families, we know that we have a wonderful opportunity as well as a responsibility.—*Otilie Pechous*.

### Ah King and Ah Lan

About ten years ago timid little Ah King was brought by her older sister, Ah Lan, and enrolled in our Chinese Language School in San Francisco. We were just around the corner from their home, and the little girls could easily come alone. Our school was not chosen because of its high Christian standards, but because of its proximity. At first everything was strange to Ah King. She had to sit still at her little desk. It was hard to hold her brush just right, and her little fingers got cramped.

There was the time when all of the boys and girls, big and little, met together in one room. She wondered if she would ever be able to stand before them all and talk as freely as did the older pupils in their public speaking. She loved the singing. The children sang of China, and also of Jesus. The teacher told them beautiful stories of this Jesus, of how He had come as a little baby and lived among men; and of the many, many times He helped others, even those who were not His friends.

Ah King did not understand why this Jesus should love her, a tiny little girl. Her mother had not taught her of a god who loved every one. In fact her mother was always making offerings to appease the gods so that they might not be angry with her family and cause ill fortune to come to the household. Every Saturday the teacher would say, "Be sure to come to Sunday school tomorrow." When Ah King had heard the other children talk of Sunday school she wanted to go, but her

mother had said, "No, we do not want the Jesus doctrine."

As time went on, her little twin brothers were old enough to go to the English day school. Because they were small and the mission school was just around the corner, they also came to us. After the missionary had made many calls in the home, the mother began to be more friendly, and finally allowed the children to come to Sunday school. The years have come and gone. Ah King and Ah Lan are now members of our Chinese Baptist Church and teachers in the Sunday school. Ah King, especially, is the joy of our hearts in her devotion and loyalty to the cause of Christ.—*Ruby Umsted*.

### November Picture Contest

The picture published on page 554 in November showed the Russian Baptist Church, Detroit, Mich.

**Prize Winners:** Rev. Alfred Trenerry, Huron, S. D.; Mrs. Henrietta K. Hitchcock, Cheshire, Mass.; Mrs. Esther M. Daehler, Baker, Ore.

**Honorable Mention:** Mrs. M. E. Wasser, Horton, Kansas; Mrs. Laura Trachsel, Eugene, Ore.; Mrs. C. E. Stanard, Brownsville, Ore.; Mrs. Harriet F. Rosebrought, Los Angeles, Cal.; Elizabeth Trippon, Aurora, Ill.; Mrs. E. A. Fonstrom, St. Paul, Minn.; Mrs. C. K. Waite, Eagle Bridge, N. Y.; Mrs. Edith C. Chatterson, Rose, N. Y.; A. Loa Carter, Modesta, Cal.; Julie Turkish, Detroit, Mich.; Mrs. R. D. Crawford, Owosso, Mich.; Mrs. Lydia A. McCoy, Mitchell, Ind.; Mrs. H. C. Bush, Berkeley, Cal.; Mrs. J. A. Smith, Waterloo, Iowa; Emily Tarsenko, Hamtramck, Mich.; Dinah Dolichenko, Hamtramck, Mich.; Mrs. E. N. Nicholas, Waterloo, Iowa; Mrs. F. C. Watts, Madison, Ind.; Mrs. W. E. Vickery, Auburn, Maine; Mrs. B. W. Thompson, Nunda, N. Y.; Mrs. W. P. Robinson, West Concord, Minn.; Mrs. William Lawrence, Hudson, Ill.; Frederick R. Chapman, Providence, R. I.; Susan M. Cartwright, Davison, Mich.; Mrs. Ella M. Hart, Auburn, Ill.; Herbert E. Hall, Mason City, Neb.

## A Pastor's Idea

The idea of a Baptist pastor is the foundation on which a novel business was established

READERS of MISSIONS will be interested in knowing that the Bi-Pocket Envelope Idea came from the desire of a busy Baptist pastor (Rev. Lyman R. Swett) to increase giving to current expenses and benevolence each week.

He first used the bi-pocket envelope in his own church. Soon the church was the highest (per capita) giver in its district.

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Mr. Swett is still President of the company after nearly 28 years of service.

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## THE CALENDAR

### Coming events of interest to Northern Baptists

#### JANUARY

2-4—Interdenominational Foreign Missions Conference in Garden City, N. Y.

7-10—Interdenominational Home Missions Council in Philadelphia.

14-15—Foreign Mission Board meeting in New York.

21—Home Mission Board meeting in New York.

21—Woman's Home Board meeting in New York.

### Roumanian Baptists Hold Annual Convention

The Roumanian Baptist Association of North America held its annual meeting in Detroit. Reports from the churches were encouraging, although many mem-

bers have long been out of work and many have had to receive relief. At present there are 14 churches and missions in the United States. A few years ago the number was larger, but some missions had to be closed because there was no money to keep the work going. There are seven ordained ministers in active work. Five other ordained ministers at present have no financial support. Total membership numbers 904. There were 78 baptisms last year.

There are 30 Roumanian colonies of importance in the large cities of the United States where the gospel is not being preached. Responsibility for reaching these people rests upon Baptists who alone are doing evangelistic work among the Roumanians.

Officers for the coming year are: Hon. Pres., Rev. C. R. Igrisan of Detroit; Pres., Rev. V. W. Jones of Chicago; Vice-presidents, Rev. Joseph Ardelean of Akron and Rev. L. Talpesh of Detroit; Exec. Sec., Rev. V. Prodan of Glen Ridge, N. J.; Rec. Sec., Theodore Faur of Detroit; Treas., Theodore Stan, Highland Park, Mich.; Aud., Rev. A. S. Lucaciu, Indiana Harbor; Editor, Rev. John Ciurdar of Warren, Ohio.

Resolutions of thanks and appreciation for their cooperation and assistance were voted to the

American Baptist Home Mission Society, the Woman's Society, and to the Publication Society.

### They Made Ice Cream with Last Winter's Snow

In an effort to reach some of the outlying districts in Campbell County, Wyoming, the pastor and members of the Gillette Baptist Church make occasional trips to country points to hold service in the rural schoolhouses. Such was the case when the accompanying snapshot was taken, which shows a congregation attending a service at Grace Community Center, 40 miles south of Gillette. This county, comprising over 5000 square miles, is dotted with schoolhouses in which Sunday school work is carried on courageously despite small attendance, indifference, and sectarian disagreement. To the service mentioned 16 persons in two cars traveled the 80 miles required for the trip; at the close of the service Wyoming hospitality asserted itself in providing at the home of Mr. and Mrs. E. W. Fischer an abundant buffet lunch, topped off with homemade ice cream, frozen with snow packed away last winter.

The frontier is still with us, and the pioneer spirit is a vital force in this locality.—*Rev. F. M. Warden, Gillette, Wyoming.*



*Congregation at Grace Community Center near Gillette, Wyoming. They had ice cream frozen with snow*

# Denominational Directory

Owing to changes in personnel on the Council on Finance and Promotion which succeeds the Board of Missionary Cooperation, the Denominational Directory is omitted from this issue and will appear in revised form in the February issue. The new Council met for organization in Chicago, December 11-12. A full report of its first meeting will also appear next month.

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## WHO'S WHO

### In This Issue

**George Pitt Beers** is the new Executive Secretary of the Home Mission Society.

**Fred P. Haggard** was formerly a missionary in Assam, later Home Secretary of the Foreign Mission Society, and Director of the Laymen's Baptist Campaigns of 1917-1919. He is now retired in Florida.

**Kenneth S. Latourette** is professor of missions in the Yale School of Religion.

**Alvin J. Lee** is pastor of the First Baptist Church of Pueblo, Col.

**P. H. J. Lerrigo** is Home Secretary of the Foreign Mission Society.

**W. W. Parkinson** is a missionary in Japan, in service since 1929.

## Is There a PUBLIC LIBRARY in Your Town?

MISSIONS ought to be in every public library in the country. The current issue should be in the reading room and a complete file ought to be available for reference.

Quite a number of subscribers are subscribing for their public libraries, not only as a missionary service but also as a community service. Will you not join them and see to it that MISSIONS is made available for the citizens of your community?

In all such library subscriptions the librarian is furnished the name and address of the friend who makes the subscription possible.

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## Caught by the Camera

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## Thank you, Dr. Sutherland

"We do not know of a single general benevolent or educational board of any of the leading denominations in the United States that has ever defaulted on its Annuity Agreements," states Dr. George F. Sutherland of the Board of Foreign Missions of the Methodist Episcopal Church in a pamphlet entitled: *Will Methodists Speculate Again?*

During three quarters of a century The American Baptist Home Mission Society has been accepting Annuity Gifts and during that time no one has failed to receive the definite and regular income agreed upon.

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Further information furnished upon request

**THE AMERICAN BAPTIST HOME MISSION SOCIETY**

SAMUEL BRYANT, Treasurer

23 East 26th Street, New York City



# Our World Family . . .

At the Baptist World Congress in Berlin the roll call was answered by delegates from 60 nations. Truly, we are a great world family.

Today our numbers and our wide dispersion over the earth make our denomination a world force. We can and do influence international relations.

It is not only the obligation but the privilege of Northern Baptist Churches to recognize themselves as world institutions and of church members to recognize themselves as world citizens.

Our denomination has properly set for us a high goal in this declaration of purpose adopted by the Northern Baptist Convention.

*We shall join whole-heartedly in the effort to give to the whole world the Gospel of Christ in all its fullness as it applies to individual, social and international life.*

## Northern Baptist Convention—Council on Finance and Promotion

W. H. BOWLER, Executive Secretary